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BIOGRAPHY.

MEMOIRS OF LADY BURFORD.

THOUGH the records of the pious dead are not frequently graced with the names of those who were dignified with worldly titles and honours, yet it pleases God sometimes to select the monuments of his grace from among the rich and noble, to shew that he is no respecter of persons, but is rich in mercy to all that call upon him. In the course of our work, we have given an account of several noble ladies, who were not more distinguished by rank than by piety; and we now add another instance.

Lady Burford was the daughter of Mr. Moses, an eminent merchant in Hull, who had married the sister of Sir Henry Etherington, bart. one of the aldermen of that corporation. Lady B. was the only fruit of that union, her mother dying soon after her birth. And though her father twice afterwards entered into the matrimonial connexion, he left no other child to inherit his vast property. Lady B. was born in the year 1767, at Hull.

Being an only child, and, by the death of her father, in possession of a large fortune, and in expectation of a very considerable addition to it at the death of another near relative, she was brought up by that relative with the most anxious solicitude, and with a careful attention to every thing that might qualify her for an elevated rank in society. Her various accomplishments attracted many admirers; and she at length gave her hand, in the year 1790, to the noble lord, whose title she bore, now duke of St. Albans.

Thus dignified and introduced into high life, she was for a season fascinated with the splendor and allurements of nobility, which seemed to absorb all her thoughts, and gratify her utmost wishes. But it pleased God, by a series of trials, to convince her, that no situation, however high and elevated, can secure to its possessor uninterrupted felicity. These trials were nevertheless sanctified to her, and promoted her best interests; and she meekly kissed the rod, and adored the hand that, by the wholesome discipline of it, brought her to the knowledge of herself, and of her God. That excellent book of the late Rev. James Hervey, Theron and Aspasio, was the means, under God, of effecting this important change in her religious views, and of exhibiting to her the source of true and permanent happiness. She read it with pleasure, and drank in, like a thirsty traveller, the refreshing streams of consolation there opened to her view. She saw from thence, the insufficiency of her own righteousness and method of salvation, on which she had been resting; and was made willing to receive the Lord Jesus Christ, as the foundation of her hope and trust. Weary, and heavy laden, she heard her Saviour's gracious call, "Come unto me," Matt. xi. 28. she obeyed and found rest to her soul. Then, "what things were once gain to her," with Paul, "she counted loss for Christ. Yea, she counted all "things but loss, for the excellency of the knowledge of Christ "Jesus her Lord. Her one desire was to win Christ, and be "found in him, not having her own righteousness, which was of "the law, but that which is through the faith of Christ, the righ-"teousness which is of God by faith," Phil. iii. 7, 8, 9.

Her first serious impressions were felt when she was about 25 years of age, and soon after the birth of her only child. Trouble, not so much bodily as mental, appears to have been the occasion of exciting serious thoughts, and shewing her the vanity of all sublunary greatness, and making Christ precious to her soul.

But let us hear her speak her own sentiments on this momentous subject, in a letter written to her only child, the right honourable lady Mary Beauclerk, and left with the Rev. John Waltham, formerly curate of Ickleford and Piston, Hertfordshire, and now rector of Darlaston, near Birmingham, to be given to her, after her mother's death.

DEAR CHILD,

When you receive these lines, I shall be gone to that dear Jesus, whom I used to talk and read to you about. Pray now, take some of my best advice; hear my faith, and pray to the Lord Jesus Christ to give you the same. He was pleased to shew

me, at twenty-five years of age, soon after you were born, that all my strict attendance on public worship, my many prayers, alms, and reading good books, would not make me righteous. I saw that I sinned in whatever I did. I read that precious book, Mr. Hervey's Theron and Aspasio, which I particularly recommend to you. I there saw, that I was to apply to Jesus for every thing. I did so. He gave me to trust that I was pardoned through his blood; justified, completely justified by his righteousness. He has guided me hitherto by his good Spirit, and I am assured he will stand faithfully by me in the last and trying hour of death. Yes; "this God is our God, for ever and ever; he will be our "guide, even unto death." Psalm xlviii. 14.

The whole of her after life furnished indubitable evidence, that she had believed unto righteousness. She soon joined herself to the people of God, and never appeared to be ashamed to own whose she was, and whom she served. She was moulded into the image of her Saviour, and the graces of his spirit shone conspicuous in her. If in one grace, more than another, she resembled him, it was in the most amiable part of his character, in meekness and humility. Here she shone a pattern to all, especially to those of her own rank and station. She was the most amiably condescending to all her inferiors, even to the poorest, and more especially to the pious poor, and would enter the meanest cottage with pleasure, to converse, and join in religious exercises, with the people of God. She often attended the worthy clergyman already mentioned to the sick beds of the poor disciples of Christ; and, with sympathizing tears, heard them relate their trials, their supports and consolations. She truly loved all who loved her Saviour, of whatever denomination, though her chief connexion was with the members of the established church. With them she communicated, and heard the word of God.

Lord Burford having taken the seat of Mr. Bowes, at Paul's Walden, Hertfordshire, as a temporary residence for three years, lady Burford attended the ministry of the Rev. Mr. Waltham, an evangelical clergyman, during the greater part of that period, and till within a few weeks of her death. Her attendance was uniform and constant. Even when they have had company in the house, she has arisen the earlier, and arranged her family affairs, that she might be enabled to attend once at least to hear the precious truths of the gospel, which she so highly prized. Her attendance was also *early*. She never disturbed the congregation by coming in after the service was begun. She might indeed justly adopt the Psalmist's words, "How amiable are thy tabernacles, O Lord

"of Hosts? My soul longeth, yea, even fainteth, for the courts "of the Lord," Psalm lxxxiv. 1, 2. "Lord, I have loved the ha- "bitation of thy house, and the place, where thine honour dwel- "leth," Psalm xxvi. 8. Though, for the last few years of her life, she had to ride, almost constantly on horseback, upwards of sixteen miles, to and from the churches where she attended to hear the true doctrines of the church of England, those truths which she loved, and which were her support and consolation in death; yet neither frost, snow, rain, nor bad roads, were sufficient to detain her at home, or to keep her behind the time. Will not some, even among those who profess the same truths, feel a sense of shame, and be stirred to emulation, when they read this; whose consciences testify how prone they are to permit any trivial incident, and even the appearance of unfavourable weather, to detain them from the house of God, or to produce late and lame service!

The heavenly repast which lady Burford obtained in waiting upon God in his ordinances, afforded her support and refreshment all the week. She could say with the prophet, "Thy words "were found, and I did eat them, and thy word was unto me, the "joy and rejoicing of my heart," Jer. xv. 16. She has frequently expressed, how much she has been animated and comforted under the word of God. This was indeed her grand support and relief under her various afflictions, and caused them to appear in her view at least comparatively light. It was this that enabled her to submit to them without a murmuring word; fully confident, that though her heavenly father was leading her by a rough and a thorny road, it was the right way to his kingdom.

She was a warm friend to the doctrines of grace, which she delighted to hear set forth. She saw in her own case, that salvation was all of grace, and that she was by the grace of God, what she was. These doctrines diffused their influence through all her conduct; she became dead to the world, and her whole desire was to live *to* and *for* God. Though her ability to relieve her Saviour in his poor members was not so extensive as she wished, yet, by dedicating to their service, what she might, without the least impropriety or blame, have used for other purposes, she was enabled to afford them frequent and seasonable relief.

Lady Burford was exemplary in every domestic and relative connexion. It was her usual practice, and more especially on the Sabbath evening, to collect the greater part of the female servants into a private room, and there to read to, and pray with them.

Thus bloomed this beautiful plant of the Lord's planting; diffusing, by a holy and heavenly life, a sweet fragrance on every side. But it was not destined to bloom long here; it was shortly to be removed to a more genial clime, and being transplanted into the paradise of God, there to bloom in eternal youth and vigour.

As we have seen the happy influence which true religion shed on the life and conversation of Lady B. so we may now see the support and consolation it afforded in a dying hour.

" The death-bed of the just ———
" ———————————————
" Angels should paint it. Angels ever there!
" There on a post of honour and of joy."

YOUNG.

Pass we then to the closing scene, alas! too soon approaching. But the judge of all the earth does right. For wise ends, he permits some of his dearest children to go through a fiery furnace in their way to glory. Lady B. however, with all that have trodden in the same path before her, can now say to the praise of the glory of his grace, " He hath done all things well," Mark vii. 37.

Though lady Burford's faithful and affectionate pastor, the Rev. Mr. Waltham, by a remarkable providence, had not the opportunity of visiting her during her last illness, yet being frequently informed by letter of the state of her mind, he can confidently assert, that she was generally comfortable and happy.

" Her God sustained her in her final hour!
" Her final hour brought glory to her God!"

YOUNG.

The following relation of lady B.'s dying experience, does not include all the sweet and heavenly expressions that dropt from her lips, or all the striking evidences she gave of the happy state of her mind; but only such as from the impression they made at the time, could not well escape the recollection of her attendants, or such as were immediately noted down.

The 22d of *June*, 1801, was the first Lord's day that she was confined at home, though evidently declining in health for some time before. In the course of the following week she was taken very ill; and, from the excessive weakness of her mortal frame, appeared to her attendants to be going off, and from her animated language at the time, in a very triumphant manner indeed, clapping her hands together, and looking joyfully upwards, as if prepared to take her happy flight to heaven, she repeated again and

again, with the most lively sensations, "Oh! how happy! Oh! "how happy! I shall be with Jesus! I shall be happy for ever, "for ever." Her weak frame for a while sunk under this exertion; but, when unable to express all she felt, her lips were observed to move incessantly, and her hands to be clasped together, as in the act of fervent prayer. In a short time, she recovered sufficient strength to be able to proceed in the same joyful strain, and to manifest the exceeding happy state of her mind. Her growing weakness, however, would not permit her to converse much without being exhausted, yet she continued to evidence the fulness of her joy saying, "I am very happy, and long to be with "Jesus!"

She saw the last enemy approaching, without any thing terrific in his appearance, and could say, "My flesh and my heart "faileth, but God is the strength of my heart, and my portion for "ever," Psalm lxxiii. 26.

This happy state of mind did not, however, continue uninterrupted during the whole of her illness. While she continued in health, she had scarce ever known what it was to entertain a doubt of the safety of her state, or to experience any cloud intercepting the light of God's countenance. Now she felt an awful reverse; she walked in darkness, and had no light. For it pleased God to permit the enemy of her peace to make his last attack upon her, to fill her with tormenting imaginations, and to deprive her of all sensible comfort. She was, in consequence, for a time, in great distress, crying out "Oh, what a dreadful night I have "had; all is dark around me, and the enemy of my soul harrassing me." Though the grand adversary was thus permitted to sift and try her, he did not long gratify his malice, or enjoy his seeming triumph over her; her Saviour, who had loved her with an everlasting love, soon restored to her the light of his countenance, dissipated her gloom, and filled her again with all joy and peace in believing.

Under the influence of this blessed change, she called one of her attendants to her, and said, "Write this down, that I have "desired to leave a testimony behind me, and it has been granted."—"I know whom I have believed, and am persuaded that "he is able to keep that which I have committed unto him against "that day." Some one told me, "Heaven was not quite ready "for me yet; I must wait my appointed time; but I long to go, "and to be with Jesus!" In the middle of the same night, she called to the same person to write down the following words, which she repeated with great sweetness and energy. "Hallelu-

"jah! for the Lord God Omnipotent reigneth," Rev. xix. 6. "The vision is yet for an appointed time," Hab. ii. 9. "I know "that my redeemer liveth, and that he shall stand at the latter day "upon the earth. And that though after my skin, worms destroy "this body; yet in my flesh shall I see God; whom I shall see "for myself, and mine eyes shall behold, and not another," Job xix. 25—27. When recovered from fainting, occasioned by the excessive debility of her frame, she said, "Oh! why did you bring "me back? I seemed to myself to be going into heaven, and heard "them singing, Worthy is the lamb that was slain, to receive "power and riches, and wisdom, and strength, and honour, and "glory, and blessing," Rev. v. 12.

Fully sensible that the time of her departure was rapidly approaching, she desired her only child to be called into the room, that she might witness the happy state of her mind, and see her sleep in Jesus.

She was for several days so weak, as to be able to say little or nothing, except, when asked by a serious attendant, if her mind was comfortable, she replied, "very much so."

Once, when sensible of great pain, she observed, "It may "well be said:

> "God moves in a mysterious way,
> "His wonders to perform." COWPER.

A few days before the Lord was pleased to release her from this vale of tears, she looked with a most gracious smile at one of her attendants, and said, "Now I know that all is right. I shall "soon be well." At another time, she said, "I shall be with Je-"sus, and I shall be like him; for I shall see him as he is." She appeared to be frequently engaged in prayer, her hands being folded together, as in earnest supplication; and at all times she shewed where her heart and affections were fixed, and the heavenly tendency of her whole soul.

A very short time before her departure, she seemed, like the holy prophet on Mount Pisgah, to have a view of the promised land, and to anticipate the joy that awaited her. The last words she was heard to utter that could be at all understood, were, "Jesus, Jesus," probably like the protomartyr, when calling out, "Lord Jesus, receive my spirit!" During the whole of the last day, there was an inexpressible sweetness in her countenance; she appeared more than commonly happy; when about three o'clock in the afternoon of Friday, the 18th of July, 1800, her warfare was accomplished, and she entered into the joy of her Lord, in the 33d year of her age.

Thus lived, and thus died, the countess of Burford, an eminent instance of the riches of divine grace, and a pattern of every thing excellent and praiseworthy in the christian character.

She was interred on Saturday, the 26th of July, in the family vault of the duke of St. Albans, at Hanworth, in Middlesex.

Lady B. kept a diary, wherein she registered the exercises of her own mind, her observations in reading or hearing God's word, and especially remarkable occurrences in divine providence; interspersed frequently with ejaculatory petitions. The Rev. Mr. Waltham had been favoured with a perusal of the last two vols. of this diary a few months before her death, each the size of a thick copy book. Could he have availed himself of these, we should have been enabled to delineate a more striking portrait of a child of God, in close and sweet communion with her heavenly father from day to day, and exhibiting a growing meetness for his kingdom. But alas! for the interests of religion, when her ladyship perceived that her sickness would be unto death, she gave orders to her waiting maid to commit these precious treasures to the flames; apprehensive that an improper use might be made of them by the persons into whose hands they would fall. Unhappily all her relatives were inimical to true religion; and saw not its charms, even when placed directly before their eyes, and in the most lovely form.

RELIGIOUS AND MORAL DISCUSSIONS.

MR. EDITOR.

As your valuable Magazine is designed for the aid and assistance of the unlearned, and those who have neither books, nor leisure to examine many original authors, I send you some Chronological Tables, principally extracted from the *Scheme of Scripture Divinity*, which have proved advantageous to me, and if you approve of them, may serve to fill up a page in your useful work, when you have nothing of more importance at hand. You can divide them into several parts, as you may have room for them; if these are agreeable to you, I may repeat the communication. I am, &c. Z.

Scriptural Chronology from the Creation to the Deluge.

Years before the birth of Christ.	Proofs.	Table I.		Years and begat	Born in year of the world	II.	Lived in all, years	II	Lived with Adam	IV. Years	Lived with Noah	V. Years
4004	Gen. v. 3	Adam lived	130		1		930					
	6	Seth lived	105		130		912			800		
	9	Enos lived	90		235		905			695		84
	12	Cainan lived	70		325		910			605		179
	15	Mahalaleel lived	65		395		895			535		234
	18	Jared lived	162		460		962			470		366
	21	Enoch lived	65		622		365			365		
	25	Methuselah lived	187		687		969			243		600
	28	Lamech lived	182		874		777			56		595
2348	vii. 11	Noah at the deluge 600 years old			1065							

In all 1656 years from the Creation to the Flood.

According to Table I. if you add together the years from the Creation of Adam to the birth of Methuselah, you will find that Adam was 687 years old when Methuselah was born. And as Adam lived in all 930 years, as in Table III., if you subtract 687 from 930, there will remain 243, which is the year of Methuselah's life when Adam died. Therefore Methuselah lived 243 years with Adam.

In the same way of computation, you may find how long any of the junior Patriarchs lived with Adam, as in Table IV.

If to the year of Enos's life, when Cainan was born, and to the year of Lamech's life when Noah was born, you add all the intermediate years, you will find they are 821, which is the age of Enos when Noah was born: but Enos lived 905 years, from which subtract 821, and the remainder is 84, the number of years in which Enos and Noah were cotemporaries. And in the same way you may find how long any of the senior Patriarchs lived with Noah, as in Table V.

So likewise if you add together the years from the birth of Methuselah to the Flood, you will find them to be 969; which is just the time that Methuselah lived, as in Table III. Hence we may conclude that Methuselah died just before the Flood came, and Noah being then 600 years old, he had lived just as long with Methuselah.

So again if you add the years from the birth of Lamech to the Flood, you will find them to be 782 years: And as Lamech lived but 777 years, it follows that Lamech died 5 years before the Flood came. Therefore all the Patriarchs, except Noah, were dead when Noah entered the Ark.

From the above account it appears that Methuselah lived with Adam 243 years, and doubtless conversed with him the greatest part of that time, and so had opportunity abundantly sufficient to receive from Adam an account of what he knew concerning the Creation, and all the transactions and events contained in the first four Chapters of Genesis. And as Noah lived 600 years with Methuselah, he had time sufficient to learn the same accounts from him, and may well be supposed to have carried it with him entire into the Ark. And this may be one reason of the longevity of the Antediluvians; which must be resolved into the sole will of God, and can be accounted for in no other way. They lived so long, in order to preserve and hand down to posterity religious knowledge, during that period of time when it could not be committed to writing; and when it would either have been totally lost, or miserably depraved, had men lived no longer than 70 or 80 years. Besides, their longevity contributed to the more speedy peopling the world, and to the bringing of necessary arts, in tillage, building and clothing to greater perfection.

The Scripture Chronology from the Deluge to the Exodus.

Year before Christ.	Year of the World.	Year of Shem's age	Proofs.	Names of the Patriarchs, and their ages when they had sons.
2346	1658	100	Gen. xi.	10 Shem after the Flood 2 years, and begat
				12 Arphaxad, who lived 35 and begat
				14 Salah, who lived 30 and begat
				16 Heber, who lived 34 and begat
				18 Peleg, who lived 30 and begat
				20 Ken, who lived 32 and begat
				22 Serug, who lived 30 and begat
				24 Nahor, who lived 29 and begat
				Terah, who lived 130* and begat
1921	2003	525	xii.	4 Abraham, who lived 75 when the promise was made;
		550	xxi.	5 After that, he lived 25 and begat
			xxv.	26 Isaac, who lived 60† and begat
			xlvii.	9 Jacob, who lived 130 and removed into Egypt
1706	2298			The Israelites continued 215 years in Egypt to the Exodus.
1491	2513			

* Gen. xi. 26, it is said Terah lived 70 years, and begat Abram, Nahor and Haran. But Terah was 205 years old when he died in Haran, Gen. xi. 32. After Terah's death, Abram left Haran, and then he was 75 years old, Gen. xii. 4, which being subtracted from 205, Terah's age, gives 130 when Abram was born, contrary to xi. Gen. 26, above. This difficulty is cleared up by the Samaritan copy of the Pentateuch, purchased of the Samaritans, by

Archbishop Usher, in which Gen. xi. 32 is, that Terah was but 145 years old when he died in Haran, which shews that it is a mistake in our copy.

† Add Isaac's age (60) when Jacob was born, to the years from the deluge, and you will have 512, the year after the deluge, when Jacob was born. Shem was 98 years old at the deluge, and lived 600 years. Gen. xi. 10 & 11. Take 98 from 600 and there remains 502, the years Shem lived after the deluge; which deducted from 512, the year after the deluge, in which Jacob was born, leaves 10 years, the time between Shem's death and Jacob's birth. Hence it follows that Isaac lived with Shem 50 years, and that Abram lived with Shem 150 years. Isaac also, who lived 180 years (Gen. xxxv. 28,) lived 120 years with Jacob, that is, till within ten years of Jacob's going down into Egypt. And as Shem lived with Methuselah 98 years, and Methuselah with Adam 240 years, three persons, Methuselah, Shem and Isaac, might bring down the account of things from Adam, till within 10 years of the going down of the Israelites into Egypt. From the deluge to the promise was 427 years.

Joseph was 30 years of age when promoted by Pharoah, Gen. xli. 46. After that there were 7 years of plenty and two of famine, (Gen. xlv. 11,) before Jacob came down into Egypt. Joseph therefore was then 39 years of age. After that he lived 71 years, for he lived in all 110 years, (Gen. l. 22, 26.) Take 71 out of 215, and there remains 144, the time the Israelites remained in slavery in Egypt after Joseph's death, Exod. i. 8.

Mr. Editor,

It is a remarkable fact, that almost every infidel writer of the last century, and many of the great men, whose lives have been generally led in opposition to the great doctrines of revelation, have in their writings *borne* an *honourable* testimony to the purity of the gospel. The following is extracted from a famous speech of Mr. Fox, in the British House of Commons, as one instance.

"To the *honour* of Mr. Fox, he has been a strenuous advocate for the abolition of the slave trade, ever since the first agitation of the question in April 1791. In the discussion of this subject on the 18th of that month, party considerations gave way to those of justice and humanity, and united in one cause the two great leaders in Parliament*, hostile as they were on almost every other occasion. In an animated speech in which he described the sufferings of the injured Africans, Mr. Fox likewise took occasion to pronounce an elegant eulogium on the christian religion, which

* Mr. Fox, and Mr. Pitt.

had the greater weight, as coming from a man, whose conduct had justly led many to doubt the existence of any fixed religious principles in his mind. He called on gentlemen to make the case of the negroes their own. Let them suppose, said he, what might happen, that in some improbable turn in human affairs, England should be over-run with a tribe as savage as Englishmen were on the coast of Africa, and that they carried into slavery a number of the people of England. From what class of Englishmen, however low and uneducated, could they find men so generally dull and senseless, as to have no feeling to the wretchedness of personal slavery? What arrogance and *blasphemy* was it then to suppose that Providence had not endowed men with equal feelings in other countries! Let them look to the words of our Saviour: Let them deeply weigh one of the most splendid doctrines of the christian dispensation; a doctrine which served, perhaps more than any other, to illustrate the unparalleled beauty and grandeur of that most amiable of all religions; a doctrine before which slavery was forced to fly; and to which doctrine he attributed the memorable and glorious fact, that soon after the establishment of christianity in Europe, human slavery was abolished. This doctrine was, *that high and low, rich and poor are equal in the sight of God!* Here was a doctrine which required only to be duly impressed on the heart of man, to extinguish the term, *slave:* and accordingly what all the ancient systems had failed to do, christianity had accomplished; and yet in the ancient systems of philosophy, we find a liberality, and views of human rights, as perfect as in any of the theories of the present day. It would be idle to pay so false a compliment to any of the great names that adorned the present time, as to say that there were men now alive, more capable of delivering the truths of an enlightened philosophy and a commanding eloquence, than Demosthenes and Cicero. That there were historians and writers more capable of asserting the rights of men than Tacitus and Thucydides; and yet these were contented to live in states where men were slaves. It was, in his opinion, to the pure light which this great doctrine of our Saviour diffused over the heart of man, that the abolition of slavery was to be ascribed."

Let the christians of America seriously ponder and honestly apply this principle in its full extent, to the permission and encouragement of the slave trade in some of our states, after the many public declarations of Congress, and the states, against it, while we were in a state of suffering, from the oppression of the Mother Country; and then say how earnestly every good man should deprecate the judgments of Heaven, for our perverseness and hypocrisy.

The following letter is just received from the undersigned of the Cherokee nation of Indians, under the care of the Rev. G. Blackburn.

TO THE REVEREND, THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

REVEREND FATHERS,

You have sent us a beloved father, a friend to our nation, the Rev. G. Blackburn, who has taught us to read the Bible and Testament; we hope the Great Spirit has directed you in this; we are sorry all our red brothers and sisters cannot enjoy the same advantages we do; if some good white people do not pity them, as you have done us, we are afraid they will never hear of the wonderful love of Jesus to poor sinners; cannot our good fathers lay some plan to help them? We are now taught to say thy kingdom come. You know better what that means than we do, but we are told it means that God should send religion among the red people. We read it was Jesus that told his disciples to say so; if so, will he not hear it? and if the way be opened, will he not grant the request? Fathers we thank you for what you have done for us, and beg you for the sake of Jesus to remember our poor brothers and sisters of the Cherokee nation, and in your council point out some way, whereby they may be brought to the knowledge of Jesus Christ. We are, dear fathers, your children.

Joseph Rogers,	Conny Cabin,
Fox Taylor,	Jane Carter,
Moses Price,	Looney Price,
Martin M'Intosh,	William Rogers,
William Thornton,	James Thornton,
Susanna Taylor,	Alcey Shorey.

LETTER TO THE REV. THOMAS BELSHAM, BY JOHN PYE SMITH.

DEAR SIR,

I proceed to the concise statement of those sentiments, which, in their aggregate, are generally called calvinism; confining myself to certain controverted points, and omitting more common and undisputed topics, except so much as is necessary for the intelligible expression of the rest. I enter upon no proofs; for my object is, not to draw up a system, but merely to *state* a set of principles.

God is One: a most pure, most simple, and most perfect Being.

The absolute unity and simplicity of this glorious Being is strictly exclusive of any division of perfections. Yet, as human knowledge is not intuitive but discursive, we find it necessary to form and communicate our conceptions by referring them to distinct and infinite attributes. Such are independence, spirituality, eternity, immutability, power, knowledge, rectitude, and benevolence.

It is absurd to say, that either the abstract essence, or any of the infinite perfections, of God, in themselves or in their exercise, can be grasped, included, or comprehended (or whatever equivalent term be used) by a limited intellect. "A *part* of His ways, a "*little portion* of Him," we know; for He has unveiled it. The knowledge of the best and greatest finite mind can only be, to *immortality*, an approximation; and therefore must forever be infinitely small. God alone is CAPABLE of COMPREHENDING his own nature, mode of existence, and perfections.

The only questions, therefore, that we have to ask, are, Has deity, in fact, communicated to man *any* information concerning HIMSELF? And *what* has he communicated? Whatever such revelation may be, it is impossible that it should be self-contradictory, or any other than most becoming to infinite wisdom and purity.

This revelation authorises us, by a variety of inductive proofs, to conclude that, with regard to the mode of existence of the ONE Divine Essence, the Unity of the Godhead includes a Trinity of persons (so denominated for want of any better terms) who are scripturally styled the Father, the Son, and the Holy Spirit: Distinct, not in essence or in perfections, but only personally: One, not personally, but in the common possession of the same identical nature and attributes.

No contradiction or absurdity is involved in this doctrine, because the unity refers to one respect, and the trinity to another. But we make no difficulty in professing our incapacity to include in our knowledge, or express by any possible terms, *the respect* in which the Trinity of persons subsists in the perfect Oneness of the Deity. Such pretension would imply a contradiction.

This infinitely glorious and amiable Being, in order to diffuse his own intrinsic excellence, has created a dependent system; and has subjected it to general laws of physical and moral order, laws supremely wise, good, and holy, and, in the moral government, recognizing and directing the natural accountableness of intelligent creatures. The law of the moral system corresponds to the natural powers of its subjects. It only demands, to the full

extent of those powers, attachment and obedience to a Being, whose claims of desert, from his amiableness, his beneficence, and his authority, are infinite and unalienable. A less demand, or any subsequent receding from its extent, can be demonstrated to be a subversion of the divine holiness, equity, benevolence, wisdom, and truth, or of all order and fitness in a moral system. Complete holiness, therefore, or obedience to the full extent of natural ability, is the perpetual and indispensable duty of every accountable creature: by a *sovereign* constitution of divine goodness, it is connected with complete happiness.

All created existence is a concatenation of subordinate causes and consequences, originating in the will and power of God, constantly supported by him, and terminating in the most glorious display of his excellencies. That part of this great system of necessity which refers to the moral government of individual men, proceeds from an act of the divine will which we call predestination to life, or election to holiness and consequent felicity.

There is no necessity for supposing a predestination to death, in the same sense as the former, that is to the means and the consequent end: For the occurrence of sin may be satisfactorily accounted for on other principles; though without pretending to the removal of every difficulty in a subject the entire comprehension of which is probably unsuited to our present state and faculties*.

As it can be proved that the obligations of the creature to love and obey the blessed God are derived from the OBJECT, and are therefore INFINITE: so it is capable of strict moral demonstration that the violation of those obligations is infinitely criminal; that is, sin, with respect to its object, is an infinite evil.

Sin, therefore, DESERVES an infinite, that is an everlasting punishment. The nature of this punishment is not an arbitrary infliction, but a necessary consequence of moral evil. This proposition can be denied on no principles but such as are subver-

* It is acknowledged that this view of the subject is different from that which most calvinistic writers have given. Yet several eminent divines have laid down the fundamental principles, at least, of this sentiment, and have opened the way to it: particularly Augustine, Theophilus Gale, and a class of German theologians who may be termed the school of Leibnitz. A short time ago an attempt was made to excite the attention of thinking men to this doctrine, by a *Sermon on the Divine Glory displayed by the Permission of Sin.* But, since the publication of that pamphlet, the subject has been more ably and fully treated by my reverend tutor, the Rev. Dr. Williams, in his *Discourse on Predestination to Life*, published very lately.

sive of the government and the perfections of God; or principles virtually atheistical.

As, in the physical system, sound philosophy discovers a divine constitution, operating by grandly comprehensive and general laws; so, in the moral system, we find a corresponding analogy.

The first of those sublime moral constitutions, with which we are acquainted, is that which considered the first man, not as an individual person, but as a federal head of the whole human nature. This constitution is usually called the covenant of works: and, so far from being injurious, unamiable, or unwise, it can be shown to be most kind, benevolent, and holy; and to be founded on irrefragable reasons of moral propriety.

From our views of human obligation and the nature of obedience and disobedience, compared with the actual state of mankind as to virtue and vice; we infer that human nature is universally under the prevailing influence of propensities awfully depraved and pernicious, directly tending to the just and necessary consequences of sin. We account for this observed fact, by referring it to a violation of the Adamic constitution or covenant.

This fallen and depraved condition of man, with all its melancholy tendencies, can be counteracted only by an interposition of sovereign grace.

Such an interposition can only take place in a manner WORTHY of the nature, perfections, and government of God. An infringement upon the purity and dignity of any of these cannot be admitted: and even were it possible an upright and impartial mind, viewing the whole case, and considering that, on a true scale of moral estimation, the blessed Jehovah is INFINITE WORTH, and the sinful creature less than nothing, would pronounce the sacrifice of the former to the latter, to be infinitely wrong and undesirable, pregnant with universal anarchy and mischief.

To exercise sovereign mercy in the salvation of sinners, and to involve no degradation on the divine rectitude, God has been pleased to establish another grand federal constitution, usually called the covenant of redemption. In the arrangements of this constitution the persons in the deity sustain distinct offices. To the Father peculiarly belongs the exercise of rectoral authority, as sovereign law giver, judge, and vindicator of rectitude. The Son, constituted the second federal head of mankind, but with an especial respect to the objects of sovereign election, takes upon himself the relation, the responsibility, and of consequence the nature of man; and becomes a subject of the divine government,

the servant and messenger of the Father, the Mediator between God and man. To the Holy Spirit, the charge is especially assigned of rendering efficient the whole work of saving mercy, by the personal application of its blessings.

At the most proper time, the eternal Son of God, in correspondence with the federal relation that he had assumed, actually united himself to the human nature, in the man Jesus. He rendered to the authority of the holy law those honours which only Deity, in union with human nature, could render; so that in his obedience and sacrifice there is an infinite superabundance of righteousness and merit, in triumphant counteraction to the awful ravages of sin. Exalted to the delegated exercise of universal dominion, the Messiah reigns as the king, the priest, and the prophet of his church: and, when he shall have completed all its designs, he will communicate his mediatorial reign by determining, as an omniscient and righteous judge, the desert and the everlasting state of men and angels.

On this unchangeable foundation, the proper divinity of our Lord Jesus Christ, and the consequent infinite value of his mediation, all the blessings of the covenant of grace are to be freely offered, as the gift of sovereign love, to every child of man without exception: and it is the indispensable duty of all who hear this call from God, to believe the glad tidings, to repent of all sin and renounce it for ever, and to devote themselves entirely to the blessed Redeemer as his faithful subjects.

Yet, notwithstanding the amplitude and the sincerity of this most free and gracious invitation; and though there is no obstacle whatever to a cordial compliance with it, except our own inexcusable badness and obstinacy; so deep-rooted is the base wickedness of men, that we all, in fact, refuse to obey the voice of heavenly authority and mercy.

Jehovah, who from eternity foreknew all this impiety and obduracy of men, still determined that his grace should not be frustrated. In the formation, therefore, of the great scheme of necessity, the father chose an innumerable multitude of undeserving mortals; and predestinated them to holiness and eternal life. He gave them to the Mediator, as the especial objects of redeeming mercy. In the successive periods of time, the Holy Spirit executes upon them his official part in the economy of salvation. He rationally convinces them of the amiable glory of God, the infinite vileness of sin, and the equitable fitness of its eternal condemnation. He induces them, by the most effectual motives, to accept the Lord Christ as their king and Saviour, and to live a life of de-

pendence on his grace, and sincere dedication to his holy service. Thus he carries on the divine work of progressive purity, and preparation for the heavenly state; till he has finally conducted to that immortal perfection of holiness and felicity, all his elect, redeemed, and sanctified people.

These, Sir, are the principles which yourself and your late learned friend have reprobated as "rigorous and gloomy," and full of "horrors," "a message of wrath and injustice, of terror "and despair," "the extravagance of error, and a mischievous "compound of impiety and idolatry!"*

I need not say that, to myself, these sentiments appear the voice of God, and the perfection of reason, harmony, and moral beauty: but whether, even on your own principles, your description is not extravagantly overstepping the bounds of reason and justice, I appeal, my dear Sir, to yourself: I appeal to every candid reader of these letters. And, from a conviction which is not, I hope I can firmly say, the result of educational prejudice, of dishonest timidity, or of indolent indifference, I enter a solemn protest against every particle of your accusations: and, against the whole of your condemnatory charges, I appeal to the RIGHTEOUS AND ETERNAL JUDGE.

I am,

Dear Sir,

Your sincere Friend and Servant.

OF THE EXCUSES FOR NEGLECTING THE LORD'S SUPPER.

An extract from the Devout Communicant's Assistant.

As the duty of partaking of the Lord's Supper is so reasonable and delightful, and our obligations to perform it so indispensable, one would think there must be something very extraordinary, that could hinder a person from embracing every proper opportunity of approaching it. No text of scripture can be explained as a pretence of staying from the Lord's table, where the blame will not fall on ourselves. Yet, so it is, that sometimes good christians are distressed with difficulties and discouragements, in the prospect of coming to it; and wicked careless men often muster up excuses for continuing, perhaps their whole lives, in the neglect of

* Hæc et cetera plena severitatis quæ statuisti ——, non facilè sine summâ integritate sustineremus. Sit summa in jure dicundo severitas, dummodò ea ne varietur gratiâ; sed conservetur æquabilis.

CICER. Ep. ad Quint. fr. i. 1.

this necessary duty. This makes it very needful as the third part of this subject, to consider the excuses and pretences for not coming to the Lord's table.

I hope it is not improper to beseech every one who has neglected this duty, under pretence of any one of the following excuses, seriously to ask himself, Whether he be sincere in offering them, and would willingly come to the Lord's table if these difficulties were removed? For, if he hath only mustered up any of them, to patch up a sort of false peace with his own conscience, that he may quietly continue in sin, and not undergo the pain and sorrow which the purging out the old leaven would cost him, that he might be suitably prepared to keep this feast; he is proof against conviction, and we speak as to them that do not hear.

I would earnestly wish, that endeavouring to answer these excuses might have the good effect to induce those to partake of the Lord's Supper who have formerly been negligent of it, and to assist serious well meaning christians to approach it with more comfort and advantage.

1. Some say, We are so great sinners, that we dare not come to the Lord's table.

In answer to this, it is necessary to consider, whether those sins which make them afraid to come to the Lord's table are repented of, or not? If we have repented of our past transgressions, and are justly humbled on account of them, and steadily resolved to watch against them; so far we are conformed to the calls of the gospel. This, instead of rendering us unfit for the Lord's table, is a very proper disposition to qualify us for it; that, by this ordinance we may be strengthened against sin, and all our good resolutions be confirmed. The penitent and contrite heart God will not despise. To him, "even to this man, will I look," that is, with comfort and approbation, "who is poor and of a con-"trite spirit, and trembleth at my word."*

But if we are living impenitent, in the commission of sin, we are, indeed, unfit for the Lord's table; but the blame must lie on ourselves. While we continue in this impenitent state, our prayers and praises, every act of religious worship, as well as communicating, are an abomination in the sight of God. When we spread forth our hands he will not regard; and, without amendment of life, this will render us incapable of admission into the kingdom of Heaven.

A person labours under a great mistake, who imagines himself in a safer way to salvation, by absenting from the Lord's

* Isaiah lxvi. 2.

table, while he continues in sin, than if he approached to it. For, whether he communicate or not, unless he repent, he must perish.

If, by this excuse, any one means, that he is sensible he lives in so disorderly, or unchristian a manner, that he is really unfit for the Lord's table; and that his being seen there might, perhaps, give offence to his neighbours; he ought seriously to consider, that, while he continues such, he is unfit to enter the heavenly Jerusalem. For if he is not possessed of so much of the external decency of religion, as could entitle him, in the judgment of charity, to the outward privileges of a professing christian; he cannot pretend to have so much real holiness, as does, in the sight of God, render him fit to be admitted into the kingdom of heaven, where nothing can enter that defileth, or worketh abomination, or maketh a lie.

So that unless the sinner resolve to continue in sin, and renounce all hopes of salvation, the wisest course he can possibly follow, is to embrace the first opportunity, "while it is called "to day," of turning from all his iniquities, and of ratifying those good resolutions, by devoutly partaking of the Lord's Supper.

It is necessary, before I leave this question, to observe, that, sometimes, pious persons, in prospect of the Lord's Supper, have been distressed with the same objection, "a sense of their own "unworthiness." There are pious and devout persons who deal more severely with themselves than any body else; and, from a dejection of spirit, or mistaken notions of their duty, are sometimes ready to render this sacrament a mean of melancholy and discouragement, instead of consolation and thanksgiving. And because the Psalmist speaks of the reproach which he had brought on religion, in the matter of Uriah; and the holy apostle Paul calls himself the chief of sinners, and injurious, because he had persecuted the cause and followers of Christ, and obliged them to blaspheme his holy name; they are ready, in the same spirit of dejection, to give themselves such names as these, and consider themselves as the chief of sinners; though they cannot fix upon any great crime of which they have been guilty; but possess not all that cheerfulness of mind, or that fervour of devotion, which they could wish.

To such persons we may say, If men had been perfect, the death of Christ would have been unnecessary. The means of grace are appointed for our improvement in holiness. The best of men have their infirmities; but there is a great difference between these and the wilful sinner, who goeth on in his trespasses. As these infirmities and weaknesses, to which pious persons

are exposed, are their grief, and great ground of sorrow, as they strive and wrestle against them; this ordinance is appointed as a means of establishing them more in the faith, and enabling them to overcome their spiritual enemies. Such persons Christ himself affectionately invites to come to him for relief; "Come unto "me, all ye that labour, and are heavy laden, and I will give you "rest*.—Thus also, saith the high and lofty One that inhabiteth "eternity, whose name is Holy, I dwell in the high and holy "place; with him also that is of a contrite and humble spirit, to "revive the spirit of the humble, and to revive the heart of the "contrite ones†." And every one remembers the acceptance of the humble publican's penitent prayer, "God be merciful to me "a sinner‡," in preference to that of the self-righteous pharisee.

2. Some say, We are so much taken up with the cares of life, that we cannot afford time sufficient to prepare ourselves for the Lord's table.

If a man pursue the lawful cares of this world within due bounds, this is his duty, and by no means disqualifies him for serving God. Whatever mistaken notions of godliness men may have drunk in, Christianity does not allow us, even under pretence of minding religion, to neglect our lawful employments; but expressly commands us to study to be quiet, and do our own business, working with our hands, that we may eat our own bread||.

If we pursue unlawful objects, or set our hearts too much on the things of this world, and, in quest of them, forfeit a good conscience; this pursuit, if we continue in it, will render us unfit for eternal life. To pretend this as an excuse for absenting from the Lord's table, rather aggravates than lessens our guilt: It is excusing one sin by another. But if a person were really sorry that the cares of the world employed too much of his thoughts, there could not be a more effectual means of curing our hearts of this disease, of lessening our esteem of the things of this world, or of weaning our affections from them, than frequent and devout meditation on heavenly things; and, particularly, in this ordinance, viewing the things of this world in the cross of Christ, would greatly assist us to overcome them.

Perhaps a person who offers this reason for neglecting to partake of the Lord's Supper, means, that his situation is such as allows him but very little time to prepare for it. To this may be properly answered, that God, whom we serve, best knows our situation in life; he hath determined the bounds of our habita-

* Matth. xi. 28. † Isaiah, lvii. 15. ‡ Luke, xviii. 14. || 2 Thess. iii. 12.

tion; he makes allowance, in mercy, for our circumstances, and exacts improvement from us, only in proportion to the talents with which we are intrusted; and, therefore, expects that we should employ more or less time in the duties of piety and devotion, in proportion as our circumstances can afford. So that a servant, or any other person, who is necessarily taken up in labouring from morning to night for his bread, cannot be supposed to bestow so much time in preparing himself for this ordinance, as one who has all his time in his own disposal; though all of us might employ more time in the offices of religion than we usually do: For even when our bodies are employed about the things of this world, our affections may be toward God; our thoughts turned to the inward frame and state of our souls; meditating on things above; sending up our prayers and devout ejaculations to heaven; imploring the forgiveness of sin, and mercy and grace to help us in the time of need.

So that our minding the cares of this life, can be no excuse for absenting from the Lord's supper. If we pursue them with reasonable concern, that is no crime, nor any reason for neglecting the service of God, as we are then only doing our duty: But, if we pursue the cares of the world in excess, this is a fault that requires speedy amendment.

3. Some stay away from the Lord's Supper for fear they should afterward break their vows, and thereby, instead of making improvement in religion, be in danger of contracting new guilt. They think it, therefore, safer not to vow, than to vow and not pay.

Such persons seem to proceed upon a mistake, that, by staying away from the Lord's Supper, they are free from the obligations to holiness which we are laid under by coming to it. Every one, that nameth the name of Christ, must depart from iniquity. The gospel obliges us to abandon "all ungodliness, and worldly "lusts, and to live soberly, righteously, and godly, in this present "world;" and assures us that impenitent sinners cannot be happy in the next; for "without holiness no man shall see the Lord." When we come to the Lord's table we make open profession of these obligations, and renew our serious purposes to live in this manner; but our staying away does not free us from the obligations to perform these duties.

To partake of the Lord's Supper is not only a duty, but a very necessary means of improvement in grace. We may safely affirm, that no disciple of Christ ever partook of it who had not infirmities to struggle with, and many things that needed to be

amended. The holy Apostle Peter sat at the first supper with our blessed Lord, and professed very warm and affectionate love to him; and yet, ere the cock crow of next morning, he denied him. This is not recorded to terrify good christians from the Lord's supper; for, it is evident, soon after this, when that Apostle professed great love for his Lord and master, Christ did believe him sincere, and continued him in his apostleship; and forewarned him, that he must suffer for his name, though lately he had denied him*.

The just inference from this is, That people who are afraid lest they should break their vows ought to be the more watchful. If they are in danger of being tempted to return to the commission of their former sins, it is a very wrong course, for that reason, to neglect so necessary and important a duty: They ought much rather to resolve, that they will be the more on their guard against temptation; they will exercise the more serious dependence on the grace of God; and be more constant and fervent in prayer for the assistance of his Holy Spirit.

We too often argue in matters of religion, as we would not in things of this world. If a thing is necessary to be done, and tends greatly to our interest, we will not be terrified from it, though attended with some hazard. A merchant will not give over business though he has the risk of bad debtors, and the dangers of the seas to encounter, since trade is necessary for his own and his family's subsistence. Thus we ought to reason on the case before us: We are strictly bound in duty, gratitude, and interest, to partake of the Lord's Supper: The danger of which we are afraid, is doubtful; for, by the grace of God, we may be enabled to approach worthily, and to fulfil our vows; but, if we neglect it, the sin is plain and obvious. In the conscientious attendance on our duty we have the veracity of God to comfort us; "He is faithful who hath promised, "who will not suffer us to be tempted above what we are able; "but will with every temptation, make a way to escape, that we "may be able to bear it†."

Some are afraid to come to the Lord's table, because they have not made all that improvement which they think they ought to have made by the occasions which they formerly had of partaking of it.

Such persons ought to consider, that nothing can exempt us from obedience to a plain positive commandment, but inability to

* John xxi. † 1 Cor. x. 13.

perform it. We make *real* improvement in religion by the use of the means of grace, when we are more confirmed in the faith, and enabled more constantly to resist temptation, and attend to our duty; though, perhaps, we have not all that *sensible joy* and delight in the offices of piety that we could wish. It is far safer to perform two duties, though attended with imperfections, when we are sincere in what we set about, than wilfully or carelessly to neglect one.

But if a person is really sorry, that he has not formerly made all the improvement which he ought to have made in religion, by the use of this ordinance, instead of being a reason for neglecting it now, this is the justest reason for him carefully to examine his own heart, to learn what hath been the cause of his not profiting heretofore by the Lord's supper. And, it is very probable, he will find, either that he hath not thoroughly examined himself, but hath left some hidden iniquity, which he hath not searched out, or hath not entirely forsaken, and this root of bitterness afterward springing up, hath defiled him; or else, that there hath so long time intervened between the seasons at which he partook of the Lord's supper, that the impressions and effects of the one have ceased long before he embraced another opportunity.

But let every honest christian be diligent and sincere in preparing his heart for this ordinance: Let him, as the apostle expresseth it, study "to purge out the old leaven,—and keep the "feast with sincerity and truth:" Let him purpose and endeavour to live like his profession; and earnestly implore the blessing of God to make all effectual to the comfort and salvation of his soul, and that assistance will not be wanting. But he must not imagine that one ordinance, or one supper will crown him, or make him perfect at once: He must continue in the diligent use of these means, to carry him on "from strength to strength;" and, at last, he shall "receive the end of his faith, even the sal-"vation of his soul." We must not weary in well-doing; "in "due season we shall reap, if we faint not."

5. The dread of incurring the danger of unworthy communicating, "He that eateth and drinketh unworthily, eateth and "drinketh damnation to himself, not discerning the Lord's body,"* hath distressed many in coming to the Lord's table.

In reply to this, it is necessary, first, to observe, That the word here translated *damnation*, and on the margin *judgment*,† is

* 1 Cor. xi. 29.

† The learned and pious Dr. Dodridge, of Northampton, who was incapable of speaking slightly of what respected so important an institution

not meant of eternal condemnation, as the word, in our language, usually signifies; but temporal judgment. *Judgment*, that is, distress, calamity, or persecution, "must begin at the house of "God."* And thus the 30th verse here explains it, when the apostle says, "For this cause," that is, for unworthy communicating, "many are weakly and sick among you, and many sleep," or are dead. He adds, in the 32d verse, That these corrections, and marks of the divine displeasure, were designed for their amendment, and to prevent their final condemnation with the ungodly. "When we are judged, we are chastened of the Lord, "that we should not be condemned with the world."†

We may also observe, That the manner in which we now celebrate the Lord's supper in the church, prevents our being guilty of communicating unworthily, in the very sense in which the Corinthians did. While they ate it, as a common meal, out of strife; with pride and uncharitableness, one was hungry, and another drunken, and would not impart of their supper to their poor brethren, who had not houses of their own: Yet it would be very unreasonable, on this account, to say, that we cannot now partake unworthily of the Lord's supper, as we cannot in the sense in which the Corinthians did.

[*To be concluded in our next.*]

REVELATION AND REASON. AN ALLEGORY.

In days of old, when angelic appearances were frequent, there was seen on earth an august personage, whose dignified mien commanded universal admiration, and whose exquisite beauty charmed every beholder. Such God-like majesty, such transcendent beauty had never before illumined this lower world, whose admiring inhabitants immediately concluded the fair stranger to be a visitor from the world of spirits, and of celestial origin: nor was it an erroneous conclusion; for immediately on her arrival, she proclaimed herself "*Revelation*, the daughter of the King of heaven, and ambassador from the Most High God to the human race:" and then in the most condescending manner showed her

as the Lord's supper, observes, on the word *damnation*, 1 Cor. xi. 29. in his Commentaries on the New Testament, "I think it the most unhappy "mistake in all our version of the Bible, that the word κριμα is here ren- "dered *damnation:* It has raised a dread in tender minds, which has "greatly obstructed the comfort and edification which they might have "received from this ordinance."

* 1 Pet. iv. 17. † 1 Cor. xi. 32.

credentials and instructions, impressed with the broad seal of JEHOVAH. From that time, she fixed her residence on earth: the gates of her palace are open night and day; she has directed that appeals should be constantly made to her, for her decision, which is always according to infallible wisdom; and none apply to her in vain for direction and relief. Conformably to the gracious commission with which she was charged, Revelation is constantly employed in acts of benevolence, compassion, and mercy; a single instance of which deserves particular notice.

Previous to the appearance of Revelation, a younger sister had been dispatched from the court of heaven, to reside amongst men, as God's vicegerent. She was then young, blooming, fair, and uncorrupted: she wore on her very countenance the image of Deity; and though far inferior in dignity and beauty to Revelation, she bore a strong resemblance to her. Her name was *Reason;* and her office, to lead mankind to know, love, and serve their Creator. For this purpose she was endowed with ample powers, and explicit directions. But reason was unfaithful to her trust; she formed a criminal connexion with Passion, and gave herself up entirely to his service and controul: she first bribed, and then, by the aid of her new master, completely overpowered Conscience; and, unmindful of her celestial origin, and bounden duty, she debased herself by an alliance with the powers of darkness, leading astray with her the whole human race. Having once renounced allegiance to her Sovereign, she became daily more corrupt and degraded; and the influence of that corruption was soon apparent in the loss of her native charms. No longer did she wear the bloom of innocence, the commanding dignity of perfection, or the enchanting smile of happiness; but on her distorted countenance were traced the haggard lines of guilt and misery.

Her unnatural rebellion, and complete apostacy, were not concealed from her lawful Sovereign; and, as was most just, Reason was dismissed from his service, denounced as his enemy, and doomed, like Cain, to rove a miserable and destitute fugitive, bearing about the mark of divine displeasure. In such deplorable circumstances, she was one day found by Revelation, sitting on a dunghill, clothed in rags, and feeding upon husks. Tears of compassion streamed from her eyes, at the distressing scene, and she immediately resolved to endeavour to extricate her apostate sister from her low and degraded condition. She addressed her in soft and endearing accents, reminded her of her heavenly birth, her once happy situation, and at the same time presented to her a mirror, that she might see her present hideous appearance, of

which she appeared wholly unconscious; and assured her of the readiness of her heavenly Father not only to pardon her ingratitude, to receive her into favour, but also to elevate her higher than she had ever yet stood, and to confer upon her more distinguished privileges than she had yet possessed. The forlorn outcast, softened by the tenderness with which she had met, and at the same time glancing at the mirror she held in her hand, blushed, and melted into a flood of tears.

Revelation, pleased at beholding such signs of contrition, raised her up, cordially embraced her, and received her into her palace, as her chosen companion. Finding that she was grossly ignorant, and perverted by error and prejudice, she employed every means of correcting her mistaken conceptions, and instructing her in the knowledge of the truth. She fed her at her own table with the choicest viands, and adorned her with her own robes.—Under her auspices, Reason recovered much of her original bloom and purity, though there still remained sufficient relics of her late disgrace to humble and mortify her. Decorated with the gems of Revelation, and sanctioned by her patronage, she was brought forward in a more attractive and commanding form, than at any former period.

Unhappily, about that time she became acquainted with Self-conceit, a forward and upstart youth, who arrogantly presumed to offer his addresses, and employed every artifice to ingratiate himself into her favour. His constant practice was to flatter Reason at the expense of Revelation, by whispering in her ear, 'That she had every claim to precedence, both on account of her superior charms, and information; that it was chiefly on her account, that Revelation was courted and esteemed; that she had a primary right to that homage which had been usually paid to her sister; that a final appeal ought to be made to her, as the great arbitrator of truth and error, good and evil; and that she ought to be acknowledged and adored by all as the *great goddess*, to whose authority every one must submit—before whose throne every knee must bow.'

These flatteries were but too acceptable to Reason, who was by this means so elated as to forget her dependent condition, and induced to act so ungrateful a part as to take every opportunity of depreciating her best friend. Her wit and ingenuity (for it must be admitted, she had both) were frequently employed in holding up to ridicule, or her powers of persuasion in attempts to invalidate the authority of, Revelation. Matters were carried so far, that a conspiracy was formed to expel Revelation from her

throne, to take possession of her palace, to degrade her to the dependent condition of a menial servant, and to elevate Reason to her dignities and crown. Revelation was not ingnorant of the plot; indeed she had long foreseen and expected it; but so confident was she of the stability of her authority, that she smiled at all the fruitless artifices of her enemies, from a conviction that they would only end in their own confusion. She would expostulate with Reason on the ingratitude of her conduct, the disgrace of attaching herself to so unworthy a favourite, and the danger of listening to such false flatteries, which could not fail to involve her in yet greater miseries than those from which she had lately escaped. She recommended to her to restore to her favour and confidence an amiable and modest youth, named Humility, who had once deservedly stood high in her esteem, but had lately been compelled to yield to the bold and intrusive pretensions of Self-conceit; that he had done nothing to forfeit, but on the contrary much to deserve her confidence; that though he might not deceive her by his flatteries, and puff her up with pride and vain confidence, he was not the less her true friend; and finally, she forewarned her that the intrigues of Self-conceit would sooner or later involve her in complete destruction.

Happy had it been for Reason, had she listened to the timely admonition, and salutary advice of her wiser sister! But so infatuated was she, so blind to her own interest, and so regardless of imminent danger, that she resolved on entering into a close alliance with Self-conceit: nor was it long ere she found the words which Revelation had spoken, fully verified: *Pride goeth before destruction, and a haughty spirit before a fall!* *Theolog. Mag.*

ON THE LAWFULNESS OF CHRISTIANS ADVENTURING IN LOTTERIES.

From the conduct of some professors of religion, and the sentiments of others, which have appeared before the public, in favour of lotteries, it may be presumed that the lawfulness of adventuring in them, as it respects those who are under the influence of the gospel of Christ; or, the consistency of such conduct with genuine christianity, remains still undetermined. The discussion of this subject has too often been encumbered with that which is totally irrelevant, as if it involved an inquiry relating to the expediency, or policy of government adopting the plan, towards meeting the exigencies of the state, by way of tax upon the folly of the people.

But the simple question is, whether it becomes the *christian, as such,* to adventure in lotteries? Whether it is one of those ways in which, according to the will of God, we are commanded to provide things honest in the sight of all men? Whether as christians we ought to pray for, and have a right to expect the blessing of God upon our endeavours in this way? Or whether God himself has not pronounced a curse upon it, in those remarkable words, "Wealth gotten by *vanity* shall be diminished, but he that gathereth by *labour* shall increase." Prov. xiii. 11. The striking antithesis in this sentence, by which vanity and labour are contrasted, evidently shews in what sense we are to understand the former, and doubtless refers to those various methods, including every species of gaming, by which wealth may be suddenly acquired, without the slow operations of industry.

It has been pleaded by those who contend in favour of lotteries, that the abuses should be separated from the thing itself, which, in some cases is very proper: and it has been demanded, if every public institution, which the depravity of human nature abuses, were to be set aside, what institution would be left? To this it is easy to reply, that it would be well if every institution were set aside, where the evil, even through abuse, outweighs the good derived from it. By a lottery, even now, in the more restricted way in which it is conducted, the bad effects to the inhabitants of this country, without the abuses, considerably preponderate the good, even in a political view of the subject; and, if the only bad effect was that of keeping alive the spirit of gambling, among such numbers, it is more than a balance for the revenue arising from it. But, if we admit the increasing of the revenue a sufficient reason for a *christian* to follow the maxims of the world, we may plead for sabbath-breaking by jaunting into the country, from which the Sunday-tolls would be enriched, as well as for the use of dice, cards and playhouses, all of which contribute, in some way or other, to the revenue.

For the *constant attendants* of the lottery, which its advocates would not like to be reckoned, but among its abuses, I beg to refer to Colquhoun's Treatise on the police of the metropolis, p. 151—159, and content myself with extracting the following paragraph.

"With a spirit of gambling, rendered more ardent than prevails in vulgar life from the example of their superiors, and from their idle and dissipated habits, *menial* servants enter keenly into the lottery business; and, when ill luck attends them, it is but too well known, that many are led step by step to that point, where they lose sight of all moral principle: impelled by a deslre to re-

cover what they have lost, they are induced to raise money for that purpose, by selling or pawning the property of their employer, wherever it can be pilfered in a little way without detection; till, at length, this species of peculation, by being rendered familiar to their minds, generally terminates in more atrocious crimes:" or, as it is described in a more recent publication,

> ..... gambling, like infection, spreads around;
> All hope to catch the twenty thousand pound:
> Hence, those who want a guinea, think it wise
> To risk that guinea, for so great a prize!
> Part with their clothes, their bed, their very food,
> To gain a chance of some uncertain good;
> Then comes a blank—and with it comes distress,
> Poor blasted hope, and shiv'ring wretchedness:
> Here too, the useless sums the wealthy lose,
> Bids them, her boon to charity refuse.
>
> *Age of Frivolity*, p. 65.

But taking the lottery simply considered, divested of the bad effects which have always accompanied it, to the loss of many innocent persons; and, irrespective of the abuses that inevitably follow, to the distruction of so many, let us consider if it be lawful for a christian to engage in or encourage it.

It will be conceded, I presume, that a lottery is a game of chance: as such, the Rev. Mr. Scott considers it (see his Essays, No. 4): and the Encyclop. Brit. describes it to be a "game at hazard." Mr. Colquhoun also classes it with gaming (see his Treatise on police). Some, however, still wish to insinuate that the difference between public and private gaming determines the lawfulness of the former. But, to a christian, there is no such distinction. The spirit of the gospel strikes at the root of the principle, and allows not an improper desire. Now it cannot be supposed that any one will adventure without a *desire* to have a prize; yet that cannot be had, but at the loss of another person. And why should we wish God to give us from our neighbours' store, what he has given them in his providence, as the fruit of their industry? Do we not by such a practice tempt the Lord God, in seeking what he has by his providence withheld from us? Some who plead for lotteries, have, at the same time, condemned cards, and assigned as a reason, that *they* are used "not in general, with any seriousness of design; or, if" so, it is "*criminally* to acquire the property of others by artifice and fraud." But let it be remembered, that we are not only commanded, not to steal, in which, I presume, must be included *acquiring by fraud;* but we

are forbidden to *covet;* which, I suppose, comprehends a *desire* to possess what is another's, though we do not even think of unlawful means to give us the possession.

It is allowed by the warmest advocates for lotteries, that "none are at liberty to venture what they cannot afford to lose:" but, before they can *afford to lose*, they must have *enough and to spare;*—then why desire more? Oh, to be sure, that we may do good with it! But why not do good with what you have? Because it is so little! we wish to do much! "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." Besides, you *may* lose it in the lottery, and what good can you then do? That is a true maxim "A bird in the hand is worth two in the bush;" and, those who promise much, *if* they get a large prize, should recollect how many thousand chances there are against that *if;* but having the price of a ticket, or a part thereof to spare, how much *certain* good, as far as creatures can effect, might be done by employing it in some of our societies, whose object is the glory of God, either by a distribution of the scriptures, the evangelizing the heathen, the spread of the gospel at home, or the welfare of our fellow-creatures.

But if the lottery *in itself* were lawful, I presume the inexpediency of encouraging what has been, and continues so injurious, either by its unavoidable effects, or abuses, to the inhabitants of this country, would be sufficient to determine that it is an unsuitable practice to a christian; for though its advocates do not allow those who cannot afford to venture; yet, I believe, it cannot be denied, that the lottery is a temptation to such, and too many have found it so, to the injury of their bodies, souls and families.

Theolog. Mag.

ON THE KNOWLEDGE OF AN INTEREST IN CHRIST.

THE phrase, "an interest in Christ," is never used by the sacred writers, but that which is meant by it is certainly in itself scriptural. "We know," saith the apostle John, "that we have passed from death unto life, because we love the brethren.—We know that we are of God, and that the whole world lieth in wickedness." We are also exhorted, to "give all diligence to make our calling and election sure,"—to shew the greatest diligence "to the full assurance of hope unto the end."

But though from these passages of scripture, we have sufficient ground to infer, that it is the duty of every believer to be assured

from incontestable evidence, that he has obtained an interest in Christ; yet, it is absurd to say, that every sinner who hears the gospel is called to this. For were this the case, unconverted sinners would be called to believe a lie. The grand object which the gospel holds forth to the view of men is the person, the character, and glory, of the Lord Jesus Christ; and it assures them, that by believing simply on him, they shall obtain "the forgiveness of sins according to the riches of his grace." To draw, therefore the attention of an inquiring sinner away from this glorious hope, it matters not whether it be to self or any thing else, must be highly dishonouring to the Saviour, and pernicious to the souls of men.

The mere exhibition which is made in the gospel of the love and mercy of God to mankind, is of itself calculated to inspire the guilty with hope. There God is revealed as the just God, and the justifier of the ungodly, of whatever nation or description of men who believe in Jesus, and therefore, every sinner, who feels his need of mercy, is fully authorised to derive from these glad tidings, the highest enjoyment. To say, that because many deceive themselves by professing to derive peace from the blood of the cross, without being scripturally assured that they have passed from death unto life, therefore no one should do it previously to this period, is as little to the purpose as to say, that because many hold the truth in unrighteousness, therefore no one should hold the truth at all. Indeed, to tell any that they ought not to rejoice in the gospel till they know of their interest in Christ, is calculated to produce the worst effect. It leads the sinner to seek some extraordinary revelation from heaven, informing him, that he is beloved of God, in place of going to the foot of the cross, and washing in the fountain open for sin and uncleanness. It leads to attend more to impressions upon the mind than to the real progress of holiness in the heart. Besides, it seems to take for granted, that the knowledge of personal salvation is very different from that which we are taught to believe in scripture. There the sinner is taught to believe, not that he is interested in Christ, but the testimony of God concerning his Son, and that the knowledge of the former must be the offspring of the latter.

The experience of God's people, I apprehend, generally corresponds with this representation. I say generally, not because any individual can know of his election before he is called by divine grace, but from a conviction that it is peculiarly proper to speak with much caution in reference to the degree of knowledge which the Holy Spirit may give to some on this subject immemediately after conversion. But surely, in the ordinary way, this

is obtained by a consciousness of having believed the gospel, that it has been felt in its power and preciousness, and that it has produced effects peculiar to the work of the Spirit of God. Consequently, the more the believer abounds in the fruits of righteousness, and is persuaded that these proceed from love to the Saviour, the more he may be assured of a personal interest in his salvation. In entire unison with this is the language of the apostle Peter. After he exhorts to abound in all the graces characteristic of the christian, he adds, "He that lacketh these things is blind, and cannot see far off, and hath forgotten that he hath been purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail." Thus believers are exhorted to make their calling and election sure, "by pressing towards the mark, for the prize of the high calling of God in Christ Jesus." Nor are they destitute of every encouragement, or of any aid that can enable them to do so. They are commanded to "live by the faith of the Son of God," and to draw water, with joy, out of the wells of salvation; and, in proportion as they do so, their evidences of their being the children of God shall increase.

There is one particular branch of christian duty which ought not by any means here to be forgotten, very much calculated to produce personal assurance: it is self-denial. Perhaps to this cause may be greatly attributed the clear ideas which the primitive disciples had upon this head. They were called to relinquish the objects which were most dear to them in this world, and to endure the most excruciating tortures and formidable deaths, for the sake of their Lord. This gave them a greater decision of character, and more unshaken assurance of their own salvation, than are generally to be found in these latter days. But even now, where the faith and patience of believers are tried, the same effects are manifest.

After what has been already said, it may be unnecessary to observe, that no christian should rest short of making his calling and election sure. If any begin to trifle with this very important subject, and say, that this is what no one can attain to in the present life, and make this a plea for indifference to personal religion, they certainly give evidence that their hearts are not right with God. Such should be exhorted, not to make their calling and election sure, but to repent and believe the gospel.

Equally criminal are those who imagine that a knowledge of personal salvation may be maintained, without a constant regard to holiness of heart, and devotedness to God. How many are there

who say, that they doubt not their interest in Christ, and their enjoying eternal life, while their conduct is in entire opposition to the law of heaven! There are others, who are far more solicitous about this, than they are to know whether they be conforming to the divine image. But both are in the "gall of bitterness and bond of iniquity."

Let believers, however, after all their attainments, recollect the language of the apostle, who was certainly as eminent a christian as any in the present day. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.—Let him that thinketh he standeth, take heed lest he fall." *Theo. & Bib. Mag.*

THE LOST SAVED.

MATT. xviii. 11. *The Son of man is come to* SAVE *that which was* LOST.

THEN, sinners were *lost*, for *them* Christ came to save. Then, he who writes, and you who read, were *lost:* for we are sinners. We were lost to our own happiness, honour, and security: lost to our fellow-creatures, and worse than lost; injured, and injuring one another: lost to every purpose of the glory of God, for which we were created, but that which must have involved us in endless misery. At our post of duty and of safety, we were missing. Useless as the piece of silver that could not be found; helpless as the sheep that had wandered far from the fold; perishing like the abandoned prodigal; helpless as Lazarus, already entering on corruption; nay, as far beyond human help, as the dry bones of Ezekiel's vision. That which is *lost* (το απολωλος), would in vain have been sought, or found, by any but Christ: none else *could* have saved, when found, none else *would* have *sought*, when lost,—the sinner, self-destroyed! Even the prodigal's father followed him not to another country to save him.

The object thus lost, and ruined, was, however of inestimable value. Not a coin, or a sheep; not merely property, or health, or character; not solely precious time, and incalculable advantages; not merely *life* was lost. The soul of man, is *himself*. It is of an angelic, of a divine nature; formed in the image of God; capable of knowing, serving, and loving him. This was lost, beyond self-recovery, or created help, by sin: it was destroyed, as far as capable of destruction: not annihilated, but accursed. Alienated from, and opposed to God; enslaved by and leagued

with satan and his angels; it was sentenced to share in their everlasting misery; and rushing to, and anticipating, its dreadful doom.

How awful, to hear the last accounts of a dying sinner—"Lost! for ever lost!!"—But could we hear, could we understand the language of the infernal world—what would be its ceaseless burden? Do not the wretched choirs of fallen angels, and their human prey, make the caverns of hell resound, and aggravate their mutual torments, with the dismal response—"Lost!—Eternally lost!!"

To save the immortal spirit of man from such a state, to recover it to God, to heaven, to itself, was an undertaking worthy the power, the wisdom, and the infinite goodness, of the SON OF GOD. He alone was worthy of the wondrous enterprise: but he must become the Son of *man*, to execute it. To save that which was lost, he must *come* to seek it; must lay aside the glory which he had with the Father before the world began; must take on him the form of a servant; and being found in fashion as a man, must humble himself and become obedient unto death, even the death of the cross. If he saved that which was lost, *himself* he could not save.

And *whither* comes he, from the abodes of glory and of bliss? To *earth;* no farther: to the grave, but not to hell. The measure of sin once completed, redemption ceases for ever. The rich man may call, without end, for a drop of water to cool his tongue: neither Lazarus nor Abraham can afford it; and the river of life approaches not the infernal limits. But Christ came from heaven to earth, to save that which was lost; and the ends of the earth have seen his salvation. Out of every nation, kindred, and tongue, he rescues sinners from the wrath to come. Though their sins were as scarlet and crimson, they become as wool and as snow: for his blood cleanseth from all sin. At his prophesying, the dry scattered bones, come to each other, and are covered with sinews and flesh; by his Spirit they are animated, and invigorated: for with him nothing is impossible. Having restored them to life, he preserves them in it; and exalts them to the perfect and endless enjoyment of it, in his glorious presence. Of those who are given to *his* care, not one shall ever be lost.

For this, he came, and suffered in the flesh: for this, he rose and ascended, as a Prince and Saviour, bestowing repentance, and remission of sins. For this, he poured forth his Spirit on his disciples, and commanded them to preach the gospel to every creature; that whosoever believeth might be saved; while whosoever

believeth not, remains for ever lost. For this, by his providence, he comes to *us* in his gospel; for this by his Holy Spirit, he awakens our consciences, enlightens our understandings, draws us to him by the bands of love, and preserves us by his power, through faith, unto salvation. For this, he calls on them who know his name, to make it known to others; and inspires with holy zeal an enlisted host of evangelists, to emulate his pattern, to conform to his labours, and his sufferings; going forth among the *heathen* for his name's sake, that these may become the inheritance of Christ, and the uttermost parts of the earth be his possession.

Reflect, O my soul, with awe on thy lost condition! Not one that is now, and must be for ever, weeping, and wailing, and gnashing the teeth, where the worm dies not, and the fire is not quenched, was more lost, while on earth than thyself. Thou hast been sought by Christ: he pursued thy dark and winding paths, through a howling wilderness of ignorance and folly, of unrighteousness and impiety. When found, convinced, alarmed, and humbled, what couldst thou have done, but that he came to *save*, as well as to *seek* thee? He bore thee on his shoulder back to his fold; he healed the wounds that sin had caused; he breathed into thee the breath of life, when thou hadst expired; he laid down his own life, for thine, that thou mightest live for ever. He assuages thy fears, and turns thy sorrow to joy, by telling thee, that thou shalt never perish, neither shall any pluck thee out of his hand. What canst thou *say*, what canst thou *do*, what canst thou *suffer*, for him, who, though he was rich, for thy sake became poor; that thou, through his poverty, mightest be made rich? What does he require of thee, but to live in fellowship with himself, to walk in conformity to his example, and to declare to others what he hath done for thee; that they who are yet lost, may be found; that they who are now dead, may be revived by his salvation? May I, then, be crucified to sin, the world and self; and may I live, yet not I, but Christ in me; that the life which I henceforth live in the flesh, I may live by the faith of the Son of God, who loved me, and gave himself for me! *Theo. & Bib. Mag.*

THE CONTRAST.

To the generality of men, whose minds are not illuminated and changed by divine grace, religion appears full of gloom and severity. They think the disciples of Jesus Christ experience no

other comfort in this world than that which arises from the hope of future happiness. But allowing this to be fact, and that the christian's mortal existence is a dark scene of trouble; yet still his well-grounded hope of a better state would be infinitely more desirable than all the guilty pleasures of the wicked. But contrary to this supposition the divine Being in general bestows a larger portion of real happiness upon his children while on earth, than upon the rest of mankind. It is true the christian meets with affliction; he is not exempt from the common lot of mortals; but he has the arm of omnipotence to rest upon, and is comforted with the consolations of the sacred scriptures. Though the christian may and ought to appear serious, yet seriousness is not indicative of severity; it is a mark of rationality, and becomes us as accountable beings in our present state of probation.

Let us view the man of the world in the meridian of prosperity, surrounded with the honours, the riches, and the pleasures of this life. His coffers are full of gold; a large extent of fertile land owns him as its lord; his table daily groans beneath a load of delicacies, and his company is courted by the great and witty; but view him for a moment when retired from the hurry and dissipation which environs him; his mind tired and satiated with the continual riot and frivolity which mark each day with noisy uniformity, reaches after something yet unenjoyed; he finds no principles of piety and virtue within, on which he can rest. His gold cannot buy him content, the honours conferred upon him bring with them no real felicity, and his pleasures soon glide away leaving a lasting sting behind them.—But see the christian blessed with the bounties of providence and the riches of grace; he seeks a nobler gratification than the indulgence of his appetite, and experiences infinitely more joy in relieving the wants of his fellow-creatures and promoting the cause of the Redeemer by his exertions, than the other in the pursuit of guilty pleasure, and the accumulation of honours. Though no earthly monarch admits him to his court, or adds titles of dignity to his name, yet the supreme Jehovah honours him with his presence, and calls him by the endearing title of child. While the worldling flies to quiet the thunders of conscience in the scenes of riot, his breast experiences a delightful calm. The assurance of the pardon of his sins through the blood of Christ, has quieted the upbraidings of his internal monitor, and he looks forward to a period, not far distant when he shall enjoy an "inheritance incorruptible, and undefiled, that fadeth not away."

Nor is the contrast less striking in adverse circumstances. See the man of the world labouring up the rugged steeps of adversity. His riches have left him, his honours are withered, and his former pleasures are gone.—His body, enervated by luxury and idleness, is rendered unfit for the employments of poverty; his mind is continually looking back with intolerable regret to his past affluence. Full of discontent and despair he toils on; and having no cheering hope beyond the grave, he trembles at the approach of death. His past crimes haunt him like avenging furies, and even in this life he feels a prelude of that hell to which he is hastening. But at last the dreadful moment arrives, and his guilty soul leaves the enfeebled body to mingle with its native dust, and goes reluctant to receive the awful punishment of her sins. Here all powers of description and conception fail. But the christian—though he may be depressed by affliction and poverty, yet the protection of the Deity, a contented mind, and a bright prospect of the future do not leave him. These are riches of which the world cannot deprive him. Having less to engage his desires on earth, he proceeds with fresh alacrity till he arrives at the end of all his cares and the consummation of his bliss. Death, the terror of the sinner, appears to him as the welcome messenger of joy. The gracious Being, who protected him in his journey, now continues his succour, and conducts him through the gloomy vale in safety. His soul, no longer clogged with her earthly shackles, flies to the prepared rest, and enjoys as long as the throne of heaven endures, the boundless pleasures of immortality.

On a serious review of the subject who does not say, let me live like the christian, "let me die his death, and may my latter end be like his." *Theo. & Bib. Mag.*

ANECDOTES.

SINGULAR AND AUTHENTIC INSTANCE OF FIDELITY AND GRATEFUL ATTACHMENT IN A NEGRO.

A GENTLEMAN of respectability, Dr. L——, was lately confined for some time in the King's Bench prison, while his fortune, involved in a chancery suit, was unjustly withheld from him. During this distressing period, he was obliged by poverty to tell his negro servant that, however repugnant to his feelings, they must part: his pecuniary difficulties being now such that he was unable to provide himself with the necessaries of life. The negro, well

known in the King's Bench prison by the name of Bob, replied with affectionate warmth, "No massa, we will never part! many a year have you kept me, and now I will keep you." Accordingly, Bob went out to work as a day labourer, and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for their support, until the recent decision of the chancery suit, by which Dr. L—— obtained an award of 30,000*l*. It ought to be added to the doctor's honour, that he has settled a handsome annuity for life on this faithful negro.

Ch. Ob.

ANECDOTE OF THE SLAVE TRADE.

In the month of March, 1783, the following circumstances came out in the trial of a case of insurance, before the chief justice of the court of King's Bench, at Guildhall. An ignorant master of a slave ship had overshot his port, Jamaica, and was afraid of wanting water before he could beat up again to the island. He himself fell sick. In the course of his illness, he ordered his mate, who was the man that gave the evidence, to throw overboard 46 slaves, handcuffed; and he was readily obeyed. Two days after he ordered 36 more to be thrown after them, and after two days more another parcel of 40. Ten others, who had been permitted to take the air on deck, unfettered, jumped into the sea indignantly after them. The ship after all, brought into port 480 gallons of water. Will any one pretend that it can be right, in any possible circumstances, to submit the fate of such numbers of reasonable creatures to the reveries of a sick monster? or will it be believed that his brutal instrument should dare to boast of his obedience, as he actually did with impunity, in the highest criminal court of the best informed people of Europe?

Ch. Ob.

RELIGIOUS INTELLIGENCE.

IN the ship Remittance, there arrived at New York, from England, last week, two missionaries, the Rev. Mr. Lee, and the Rev. Mr. Gordon, with their wives. They are under the patronage of the London Mission Society, and on their way to Madras; from which place they intend going direct to Vizigapatam, where the brethren, Des Granges and Cran, supported by the same society, have already determined on a missionary station. The Tilinga, is the language spoken in that part of India. We hope soon to hear that they have succeeded in acquiring it, and that the Sacred Oracles will then be read by every man in his own tongue.

By the same vessel, patronized by the London Society, also came the Rev. Robert Morrison, on his way to Canton. His object is to endeavour to effect a residence there. The society wish him as soon as possible to acquire the language, and form a dictionary. Mr. Morrison has spent some time with a native Chinese, in London; and is, in part, acquainted with the language already. He is said to be an excellent linguist; and much good, under the blessing of the Redeemer, it is hoped, will result from his pious efforts. It is his intention first to propose himself to the natives, as a teacher of the English language, and of astronomy. To the latter branch of study, the Chinese discover a strong attachment. Mr. M. has devoted considerable time to the improvement of himself in it; he takes with him a great variety of apparatus for observation, and hopes that the contemplation of the heavens may furnish him with opportunity for pointing the disciples of Confucius to Him, by whom "the seven stars and Orion" were created, and whose "name shall be "continued as long as the sun."

Mr. and Mrs. Gordon, and Mr. Morrison, have visited Philadelphia, in quest of ships by which they may obtain a conveyance to their respective destinations. They appear to be persons of well improved understandings, amiable in their dispositions, zealously attached to the doctrines of grace, and all ardent for the salvation of the heathen. They are, at present, in New York. Should Mr. Morrison find continuing in Canton practicable, more missionaries will be sent thither immediately.

IN the last communication of the Rev. Mr. Carey, of Serampore, to Robert Ralston, Esq. he says,

"Our dear brother Biss, has been long "afflicted with an induration of the liver; "a disease very common, and often ter- "minating in death, in this country."

We are sorry to add, that Mr. Biss is no more. He was appointed at the mission house to settle at Dinagepore, as a fellow labourer with Mr. Fernandez. A house was prepared, and only his indisposition detained him from going.

Shortly after the sailing of captain Wickes, it was the decided opinion of his physician, that only a voyage to Europe, could arrest the progress of his disease. Believing that such a voyage would restore his declining health, the brethren urged his setting sail in the ship Bremen, for Philadelphia, on his way to England. The first fortnight after leaving Calcutta, he seemed much better, and indulged the expectation that his services were not closing in the church, and that his wife and four little children, would not, as he had feared, be soon numbered with the widow and the orphan. But, alas! the prospect of restoration was soon obscured. At the beginning of the second fortnight he grew worse, and at its close, expired. He rested from his labours the 5th of February last. His remains have descended into the deep, and are waiting the time when "the sea shall give up the dead that therein is."

During his affliction, his mind was often greatly tried. He was, however, occasionally favoured with "a lively hope," that he should be found, at last, among the ransomed of the Lord, in eternal glory. He was much impressed with the mysterious circumstances of his visitation. He had now acquired the Bengalee and Hindostanee languages. A door seemed open for preaching the cross to thousands in them, and his heart was all eager for the work: *yet* the great Master forbade. He requested, should any funeral sermon be delivered for him, that the text might be taken from John, xiii. 7. "What I do thou knowest not now, but thou shalt know hereafter."

Poor Mrs. Biss has undergone a series of heavy tribulation. Scarcely had the Lord removed her husband, ere the scarlet fever was permitted to enter the vessel, and her four fatherless children, the eldest of which, is but between five and six, were afflicted with it. He who knoweth our frame and remembereth that we are but dust, was, however, pleased to "stay the rough wind in the day of the East wind." The children had the complaint but lightly. The passage was

unusually quick and mild, and the attention she received from the captain, supercargos, and passengers, humane and sympathising. Mrs. Biss arrived in this city last Lord's day evening.

Extract of a letter from the Rev. J. Marshman, to Capt. Benjamin Wickes, dated Serampore, January 1st, 1807.

MY VERY DEAR BROTHER WICKES,

I TAKE an opportunity of dropping you a line by brother Biss, whom we are constrained to send home as the only means of preserving his life. Dr Hore, who has carefully examined his case, is of opinion, that another hot season would terminate his existence; while his return to Europe, he expects, will be a certain cure. In these circumstances we had no choice left; as the expense of his passage, though great, is but a little thing when weighed against the life of a brother who may be useful in a high degree to the church of God at home; a man, too, scarcely advanced to the prime of life, and the parent of a numerous family.

Things with us continue much the same as when you left us. The door is not yet opened afresh; but we are looking to *him* who has the hearts of all in his hands, who has commanded us to cast our burdens upon him, and who knoweth what things we need before we ask him." Meanwhile, we rejoice that the word of God is not bound; we have baptized two since your departure; one of them a Brahmin. We hear, also, that one or two more in the village opposite Calcutta, are inquiring for the way of life.

A letter from a valuable and judicious friend, near Molda, says, "I am happy to state that the native missionaries, (native brethren whom we have lately sent there), are attended to with a growing seriousness. I hope that one if not more are changed in heart and life." "These *drops* of mercy serve to cheer our minds and encourage us to hope that, though we are deservedly chastened, we are not wholly forsaken."

The translations advance in a pleasing manner; particularly the Sangskrit and the Chinese. In the former language, we are printing Marks' Gospel; and in the latter, Mr. Lassore has done nearly ten chapters since your departure. We are also getting forward in speaking Chinese; so much so, that I hope before the end of this year, to *attempt* making known the way of life to a Chinese congregation, in Calcutta. I see plainly now, that, with the divine blessing, we shall be able to obtain both the colloquial language, and the knowledge of the characters.

January 2d. Brother Carey has brought word that a Burman ship will be ready to sail in about ten days. Brothers Mardon and Chater have devoted themselves to this work, and seem earnest to be actually engaged in it. May the Lord be gracious.

The Rev. Mr. Thompson, designed for Madras, met your ship when coming into the river. He has been at Mr. Brown's ever since, and seems to have his heart fully set on the work of God.

We are through mercy all well. May the Lord be with you, my dear friend and brother; rather let me say, father. Our love to mother Wickes.

Believe me ever yours,

J. MARSHMAN.

N. B. I am desired by all the brethren as well as the sisters, to give their love to you.

Extract of a letter from Rev. Mr. Carey, to Dr. Staughton, dated Calcutta, December 30th, 1806.

OUR beloved brother Biss, has been long in a bad state of health; and the physician has given it as his opinion, that a voyage to England is the only thing that will save his life. We have therefore sent him by the way of Philadelphia. This is a very heavy stroke to us, and to a country where ministers of the gospel are so much wanted: but God is all wise, and has, without doubt, some very important ends to accomplish thereby.

Since the departure of captain Wickes, nothing material has occurred as it respects the mission. We have baptized two or three persons since he left us, but our prospects of increase, at present, are not great.

Brethren Chater and Mardan are set apart to begin a mission to the Burman Empire, and are only waiting for a ship to convey them to Rongoon, the seaport of that country. May this undertaking be attended with the divine blessing.—The printing and translating of the word of God is going forward. Since captain Wickes left us, we have added the Thurnato language to those before engaged in.

WILLIAM CAREY.

A NARRATIVE.

An account of the remarkable out-pouring of the spirit of God, at Shoth, in Scotland, which happened June 20th, 1630: at which time, five hundred persons were brought from darkness to light, and from the power of Satan, to God.

THE minister of Shoth, had given an invitation to certain ministers to attend a sacramental occasion; the report of which brought multitudes of people to-

gether of different ranks. Several days before the sacrament there was much time spent in social prayer. It was not usual it seems, in those days, to have any sermon on Monday after dispensing the Lord's supper. But God had given so much of his gracious presence, and afforded his people so much communion with himself on the foregoing days of that solemnity, that they knew not how to part without thanksgiving and praise. There had been a great number of eminent christians and the most useful ministers from many places for several days before the sacrament, hearing sermons, and joining in prayer, praise, and spiritual conferences; while their hearts were warm with the love of God. Some expressed their desire of a sermon on Monday. Mr. Livingston was the minister pitched on: though then about twenty-seven years of age. He was not easily persuaded to give the sermon. He spent the night before in prayer and conference; but when he was alone in the fields, about eight or nine in the morning, there came such a misgiving of heart upon him, under a sense of his unworthiness, and unfitness to speak before such a congregation and so many aged and worthy ministers, that he was thinking to steal away, and was actually gone some distance: but when about to lose sight of the church, these words, "Was I ever a barren wilderness, or a land of darkness?" were brought into his heart with such an overcoming power, as to restrain him to return and preach. The text he fixed on was Ezek. xxxv. 26. "Then will I sprinkle clean water upon you, and ye shall be clean." &c. As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, he began to speak to the following purpose. "If a few drops of rain from the clouds "discomposed them, how would they "be filled with horror and despair, if "God should deal with them according "to their deserts! and thus he will deal "with all the impenitent. That God "might justly rain fire and brimstone "upon them as upon Sodom and Gomorrah: That the Son of God, by tabernacling in our nature, and obeying and "suffering in it, is the only covert from "the storm of divine wrath due to us for "sin." In expressions to this purpose, he was led on for about an hour in a strain of exhortation and warning, with great enlargement of heart. At that time, there was so convincing an appearance of God, and a down-pouring of the spirit even in an extraordinary way that one writes, "I can speak on sure grounds; "near five hundred had at that time, a "discernible change wrought on them "by the power of God; of whom most "proved lively christians afterwards."

The following particular instances are well attested: On that remarkable Monday, three young gentlemen of Glasgow, had made an appointment to go to Edinburgh, to the public diversions there. They stopped at Shoth, to breakfast. One of them proposed, as there was a young man to preach, that they would go and hear the sermon; and return as soon as sermon was ended. But the power of God so accompanied the word they could not come away before all was over. When they returned to the public house to take their horses, they called for some refreshment; but when it was set on the table they looked one on another, none of them durst touch it till a blessing was asked: and as it was not their manner formerly, one of them said, "I think we should ask a blessing on it! the other two readily agreed, and asked one that was present to do it for them, which he did; when they had done, they would not arise until another should give thanks. Now and then as they rode they would say, "Was it not a great sermon we heard?" Another would answer, "I never heard the like of it." They went to Edinburgh; but instead of following their intended diversions and company, they kept their rooms the most part of the time they staid; which was but two days. They did not tell to one another their concern all this time.

After they had been some days in Glasgow, they kept much retired; at last one of them made a visit to the other, and told what God had done for him at Shoth; the other frankly owned the concern he was brought under at the same time. Both of them went to the third, who was in the same happy case: and they all agreed to begin a fellowship meeting, and turned out eminent and useful christians. Another instance was, a poor man, a stable-keeper, in Glasgow, whom a gentlewoman had employed to drive her to the church in a carriage. In the time of sermon he had taken out his horses to feed at some distance. He observing something extraordinary among the people, and feeling himself affected in a strange way, ran to the congregation, and was made a partaker of forgiving mercy also.

FROM THE THEOLOGICAL AND BIBLICAL MAGAZINE.

The Directors of the *Missionary Society*, to Christians of every Denomination, on the Subject of the *Jews*.

Christian Brethren,

It is well known in what a solemn manner the members of this society stand pledged to use their utmost endeavours to bring their brethren, of the Hebrew race, to the knowledge and belief of the everlasting gospel.

The impression made by the public avowal of this important design, at the last annual meeting, was too deep and too animating to be as yet effaced from the heart of any one who witnessed it. To impart similar sentiments and feelings to those who were absent, will be best performed by referring them to that discourse, which excited them in those who were present. That this able and excellent statement of the obligations under which christians lie to their Jewish brethren, may be as extensively useful as possible, the directors have caused a considerable number of copies to be printed separately from the other sermons, preached at the late anniversary; and they most earnestly recommend it to the attention of every one who feels any degree of interest, either from motives of humanity or religion, in the case of the Jews.

But, it would fall far short of the wishes of the directors, merely to excite emotions of commiseration in the breasts of British christians. It is their desire that more permanent and beneficial effects may be produced; effects, which shall, in their turn, become the causes of such judicious and well-directed measures, as may, through the divine blessing, be followed with the happiest consequences.

The directors have the greatest reason to be assured, that their designs in behalf of the Jews, have the cordial approbation of christians throughout the united kingdom. A sense of the great obligations under which they are to that people, and a consciousness of an inexcusable neglect of duty towards them, ought, indeed, to awaken in *all* the most lively concern for their salvation. How many might, ere this, have been reclaimed from their infidelity, had christians been faithful to those solemn responsibilities under which they are in this respect! But no feelings of grief can recal the opportunities for ever past, or obliterate the consequences of this cruel indifference: they may, however, stimulate us to employ with tenfold diligence, the opportunities which remain. This will be the best evidence of sincerity, and the genuine effect which contrition, if real, will produce.

This generous sympathy will, no doubt, be discouraged in the minds of some, by ideas of the difficulty, if not impracticability, of accomplishing the desired end. That great obstacles exist, it would be more than folly to deny; but when will not this be the case? They are such, however, as have been surmounted in past and present times, and by the same means as those intended to be employed. Besides the object is not chimerical—the very design is derived from an authority which will fully justify the attempt, however unsuccessful present endeavours may prove. The decree of the Most High is gone forth; it is the basis of hope and confidence; but it is his *command*, not his secret counsel, which is relied upon as a defence against the charge of temerity. The times and seasons of accomplishing his purposes, the Father hath reserved in his own hand; but it can never be *unseasonable* to attempt to perform duties which his word enjoins, nor presumptuous to hope for results which are the subjects of promise as well as of prophecy. The operations of Providence are rapidly unfolding the volume of prediction; and what Christian, who is in the least degree observant of the "signs of the times" in which he lives, has not his mind raised to expectations which it would be thought visionary to express! The barriers opposed to the progress of the gospel, by Jewish, Pagan, Mahometan, and Popish enmity, are visibly shaken, and tottering to the ground; and there is just reason to believe, that the angel commissioned to carry it to "every nation and kindred, and tongue and people, that dwell on the earth," is hastening his flight. While, therefore, the authority and operations of "the king of saints," excite his subjects to zealous activity, let every diffident suggestion which would slacken their endeavours, be discarded from their breasts; let them labour in an humble dependence on his assistance, remembering that "blessed is he that believeth, for there shall be a performance of those things which are spoken from the Lord." In the "great day," it will be found to be an honour, far excelling all earthly distinctions, to have contributed the smallest mite of willing service in such a cause.

It affords to the directors the sincerest pleasure to think, that they are recommending to the general body of British christians, a measure which wears no partial aspect. As the duty is of general obligation, it is their earnest desire that it should be as extensively acknowledged and fulfilled. It can never become a sub-

ject of jealousy to a true christian, that a converted Jew joins a communion different from that to which he adheres;—that his conversion may prove genuine, and influential upon others, will be the object of his solicitude and prayers. The harvest is great, and the labourers, as yet, very few; may the lord of the harvest send forth an abundance of genuine labourers, from whatever class or denomination of his people it may please him to select! In this cause each will rejoice in the success of his fellows. There is, even in Great Britain, ample scope for the zeal and talents of all the disciples of the Redeemer; for in almost every part of it may some of the unhappy descendants of Abraham be found. Such a union would, at the same time, be an argument in favour of christianity in the esteem of the Jews, and a ground of hope, that the measures relating to them were undertaken under the especial direction of God, and would be accompanied with his blessing.

With the utmost earnestness and sincerity do the directors, therefore, entreat the assistance, and, as far as possible, the co-operation of the united body of christians in Great Britain, in the promotion of the important work in which they are engaged.—To ask it, will, they hope, be to obtain it; for their expectations would be faint, indeed, if they thought that arguments were necessary to add to the weight of their simple request. The considerations which enforce upon the disciples of Jesus the duty of seeking for the conversion of their fellow-men, must immediately present themselves to every mind: to these will succeed, with important urgency, those which give the Jews a claim to christian sympathy, above any race of men which inhabit the globe. God forbid that christians should longer trifle with such obligations! It is difficult to conceive how the indifference with which the moral and religious condition of the Jews is regarded, can for so many ages, have maintained itself in hearts in which the true love of God hath dwelt. Anxious to secure to themselves the blessings of faith, how can they have so supinely witnessed the infidelity of the descendants of faithful Abraham? Were they not aware of its existence? That is not the case; for it was daily before their eyes. Were they ignorant of its consequences? That cannot be; for while they anxiously read the words of the Saviour; "He that believeth, and is baptized, *shall be saved*"—they found coupled with it, "He that believeth not, *shall be damned*" May this astonishing paradox be from henceforth banished from the renewed hearts of men! Culpable, however, as past generations doubtless were, we cannot now tread in their steps with so small a degree of guilt. Since their days, the obligations to universal benevolence, in communicating the knowledge of the gospel to those who are ignorant of it, have been more generally felt and acknowledged. Emotions of pity are not now considered as a sufficient tribute to the royal law of christian charity; nor prayers, without correspondent exertions, a satisfactory proof of zeal for the extension of the Redeemer's kingdom. Negroes have participated in the anxiety of the friends of humanity, to extend to the oppressed the benefits of civil liberty; and untutored heathens have received the invaluable blessing of the gospel, from the exertions of evangelical benevolence. In such times, the cause of the neglected Jews cannot be pleaded in vain.

Under this conviction, the directors will proceed to point out to their christian brethren, some of the ways in which they will be happy to receive their cordial assistance and co-operation.

1st. In such an enumeration, the anxious and importunate desire of the directors, that christians will make the conversion of the Jews, and the blessing of God upon the measures of the society to that end, the object of their constant prayer, cannot but take the first place.

So much importance do the directors attach to this request, that the degree in which it is obtained will form a criterion, by which they will estimate the probability of their success. It appears to them an axiom in the affairs of the church, that no great event is accomplished, tending to the advancement of the kingdom of the Redeemer among men, before it has become, generally, the subject of the fervent prayers of his people. God thus honours his people, by making their prayers the harbingers of the accomplishment of his promises. Can any christian refuse his acquiescence in this request? Surely not. It can only be through forgetfulness, should it even be withheld; for it must speak to the conscience, the judgment, and the affections of every disciple of Jesus Christ.

Ye ministers of the Redeemer, whose office it is to lead the devotions of our solemn assemblies, and to direct them to proper objects, suffer not the sacred hour to pass, without supplicating the fulfilment of those promises and predictions, relative to the conversion of the Jews, which abound in the word of God. Whence is it, that a duty so interesting and important should have been so much neglected? What a reproach to a christian congregation, that a single season of public worship, still more, that a whole

sabbath should elapse, without one solitary petition being presented at the throne of grace for the salvation of the Jews! Would that this were never the case, even in the metropolis, where not a minister or christian can go to his place of worship, without meeting with one of that nation, whose presence should remind him of his duty, and awaken in him the sympathies of holy affection! May this sin be purged away from our churches, for it is to be feared that we are verily guilty, in this respect, of uncharitableness to our brethren.

2dly, The directors, convinced that further arguments or importunity cannot be necessary on a subject of such plain obligation, will point out another important measure for promoting the object, which they earnestly recommend to the zeal of those whose local circumstances may enable them to adopt it.

While there are some christians who can say that, in praying for the blessing of God upon the mission to the Jews, they have done all that they can do, there are others, whom their situation and opportunities of aiding the cause, call forth to more active exertions.

The views of the directors are, in this instance, turned to those ministers and christians who reside in places in which Jews are to be found, either in greater or smaller numbers. To such, a field of usefulness is presented, which they cannot fail to cultivate, without neglecting to improve a talent, for which they will be found to be accountable. What a happy opportunity of evidencing their attachment to the blessed Redeemer is thus brought to their very doors! How ought it to excite the compassion of a true christian, daily to see a number of his neighbours, not merely ranking among formal professors of the gospel, but the avowed rejectors of the only way to eternal life, and despisers of its divine Author! It should fill their hearts with holy zeal, and lead them to resolve in a dependence on his aid, that no means within their power shall be left unemployed, which can tend to bring back these unhappy wanderers to the fold of their true Shepherd.

In such situations, the directors would earnestly recommend the adoption of measures, similar to those which they are aiming to accomplish, in behalf of the Jews residing in the metropolis. For this purpose, let ministers endeavour to excite in their respective congregations a lively attention to their case, by laying before them, in their public ministrations, just views of the proposed object, the promises and predictions of the sacred scriptures, and their own duties and obligations relative to it. Let the signs of the times, and the aspect of the divine dispensations, which seem to portend the approaching accomplishment of God's promises relative to the universal spread of the gospel, be pointed out for their encouragement. A consistent knowledge of the subject will best counteract that unhappy indifference which hath so long prevailed amongst christians; and prepare their minds for adopting and supporting a series of well digested measures for the attainment of the desired end. To knowledge and zeal, let union be added.—Ministers should become examples to their flocks, by waiving those distinctions from each other, which might prevent a common prosecution of the important design; and when a plan has been concerted, let them invite their congregations to active co-operation. Where meetings for prayer have not hitherto been established, let them be appointed at the several places of worship of those churches which are willing to unite for the purpose; and let the success of the gospel among heathen nations, and especially among the Jews, be the object of constant and fervent supplication. Let discourses adapted to the state of the Jews —the subjects at issue between them and christians, be preached by the associated ministers in rotation; and all consistent means be used to induce the Jews to attend. Christians should endeavour to enlarge their own knowledge of the history, the ancient economy civil and religious, the modern rites and opinions of the Jews; and take every fit opportunity of entering into conversation with them, of exciting their curiosity, and awakening their attention to the concerns of religion in general, and especially to the superior excellence and blessings of christianity. Tracts should be distributed among them, containing plain and clear statements of the doctrines of the gospel, as well as of the arguments by which its authenticity is supported, and narratives of Jews who have been converted to christianity, that they may have materials for reflection and consideration, in private. Bibles should be given to such as will attend the public ministration of the gospel. Let private meetings for prayer and conference with those who will assemble for that purpose, be held at stated times, and means adopted for the instruction of youth, and for affording relief and information to such sick persons as may apply

for them. Particular attention should be paid to families which have children; and one of the best marks of sincerity in parents professing a conviction of the truth of christianity, will be their giving up their children to christian instruction. It hardly needs to be observed, that the circumstances of the Jews, in general will make them often dependent on christian liberality, especially as an attendance upon the gospel may affect their connexions and habits of life; and in such cases, while imposture is to be guarded against, they should be treated with kindness and affection. To find suitable employment for such as may withdraw from loose and unsettled occupations, or may be deprived of their livelihood by persecution, is an object of high importance, and should be early provided for. The local circumstances of some places, will give them advantages over others in this respect; and it may sometimes be advisable that Jews should remove to such situations on that account.

The directors are persuaded that it cannot be necessary to employ much time in stating the beneficial effects likely to follow such a general attention, on the part of christian believers, to the religious state of their Jewish brethren. Experience fully justifies the expectation, that while they are endeavouring thus to promote the glory of their blessed Redeemer, they will themselves receive the cheering tokens of his approbation, in the increasing prosperity of the gospel among their own churches and societies. Nor is it to be concluded that there is no prospect of success, even among the Jews themselves. The attention of some will be forcibly excited, by that desire which they will naturally feel, to maintain their traditional creed; while others will be glad to embrace opportunities of indulging those convictions that are found to exist in the minds of many of their brethren. Truth only can stand the test of strict examination; and inquiry, from whatever motive it may be instituted, cannot but be unfriendly to error. The diffusion of light and knowledge is the legitimate means, sanctioned by the word, and employed by the providence of God, for the extension of the gospel among men. This will be the necessary consequence of the measures now recommended; and it is not presumptuous to suppose, that instances of the power of truth will not be rare among a people, whose errors can so little bear the irradiation of its beams.

(*To be continued.*)

OBITUARY.

Mr. Isaac Senier, a deacon of the baptist church at Sheffield, Yorkshire, left this vale of tears on the 7th of May, 1806; to enjoy that rest which remains for the people of God. He was the means in the hand of God of reviving the interests of religion in the society of which he was a worthy and respected member; and was its chief support in a pecuniary point of view.

His disease was a decline; slow in its progress; but sure as to its end. Being of an active turn of mind, and desirous of making himself as useful as possible, he attended to his worldly affairs beyond his strength, even after he was confined at home. As a christian he was humble, benevolent, zealous in the cause of God, and of a persevering mind; he was an affectionate husband, a tender father, and a sincere friend. Under his affliction he manifested much patience and resignation to the will of God, and enjoyed an unshaken confidence of his interest in Christ. As the writer of this brief sketch of his character was much with him, he painfully observed the progress of his illness, but was a witness of the happy state of his mind.

April the 30th, in the afternoon, I asked him if he had any distress upon his mind? He looked at me with apparent surprise, and said, "Distress! No; I am waiting to go home; and have been for some time as if I was not in this world: as if I had no concern in it; and have given my family and all my concerns into the hand of God long since."—He asked me if I thought he would be here another sabbath? I replied, I did not expect he would; he then said, "I have spent many happy sabbaths with you, which were worth—" and after a short pause, added —"worth a world!—Christ is precious to me." At night he sent for me, in order to take, as he thought, his farewel. I found him in great pain of body; grasping my hand in his, with an elevated voice, he said, "a few more struggles, and all will be over!" He then prayed for the interest of our church, that peace and love might be preserved amongst us,

and exclaimed, "Christ is still precious!" After praying with him, I left him for that night. The next day I had some farther conversation with him He said, "he had not had one murmuring thought since his affliction began; his sufferings had been lighter than his sins." In the afternoon, he appeared to suffer much pain of body, and addressing himself to God, said, "Into thine hands I commit my spirit! Come Lord Jesus, come quickly!—now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation!"—When in great pain, he said, "Wait the Lord's time;—patience, patience!—dear Jesus, receive my spirit!"—May 5, I had to preach in the evening, but previously went to see him; and he addressed me with great earnestnes, in the following words:—"I wish the angel of the covenant to rest upon you above all my brethren!" When I told him, I did not expect to see him again in the body; he said, "I am perfectly resigned to the will of God, but think I shall see you again." When I returned, he fixed his eyes upon me, and said, "I see you again; I am still suffering." I observed, his sufferings would be of short duration; his answer was, "They are light when compared with the sufferings of Christ; and then added, "I shall see you again in the morning; I am afraid my Saviour will not fetch me to night; I wish to wait until he pleases. Lord Jesus, receive my spirit!" Observing the dear partner of his life overwhelmed with sorrow, he said to her, "Do not grieve, Martha; I am happy, and glory in these sufferings; my rest will be sweeter!" May 6, at night, his bodily sufferings exceeded all that ever I beheld, but his support of mind was equal to them. We could hear him articulate, with a faultering breath, "A world for a moment's ease.—The angel of the covenant bears me up—his rod and his staff comfort me—my dear Jesus suffered for me—I rise triumphant—sweet Jesus, receive my spirit—Lord, pardon my enemies!"—Afterwards he endeavoured to sing, and wished those around him to join with him; he was heard in broken accents to express—

"Free grace can death itself outbrave,
And take its sting away:
Can souls unto the utmost save,
And them to heaven convey."

"Grace, 'tis a charming sound,
Harmonious to the ear!—&c.

After he had taken an affectionate farewel of those about him, he continued rejoicing in God, until his voice was lost in death. The last words which could be heard, were, "Glory!—glory!—glory!—glory!—" His happy soul took its flight about half past four o'clock in the morning, in the 35th year of his age, leaving an afflicted widow, and four small children, to lament his loss. His death was improved by a funeral sermon, which was preached May 18, to the bereaved congregation, from Psal. cxvi. 15. "Precious in the sight of the Lord is the death of his saints."

POETRY.

Integer vitæ, scelerisque purus, &c.
Hor. Ode 22.

That man no guard or weapon needs,
Whose heart the blood of Jesus knows,
But safe may pass where duty leads,
Through burning sands or mountain snows.

Releas'd from guilt he feels no fear,
Redemption is his shield and tow'r,
He sees his Saviour always near,
To help in every trying hour.

Though I am weak and Satan strong,
And often to assault me tries;
When Jesus is my shield and song,
Abash'd the wolf before me flies.

His love possessing, I am blest,
Secure whatever change may come;
Whether I go to east or west,
With him I still shall be at home.

If plac'd beneath the northern pole,
Though winter reign with rigor there,
His gracious beams would cheer my soul,
And make a spring throughout the year.

Or if the desart's sun-burnt soil,
My lonely dwelling ere should prove;
His presence would support my toil,
Whose smile is life, whose voice is love.